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ABSTRACT

The Rough Rock Medicinemen Training Program prepared this book to preserve Medicine practice of Navajo practitioners. Materials include Navajo transcriptions and English translations of lectures by Roger Hathale, a well known Medicineman. Written primarily for use by Navajo students at secondary and junior college levels, the book contains a full documentation of the Blessingway ceremony from the Navajo perspective, as well as some of the more famous and entertaining mythological stories of the Navajos. The stories describe the beginning of time; the emergence of gods and primal beings from the Lower World and their triumphs over monsters; the creations of sun, stars, mountains, plants, animals, and human beings; and the origins of hogans, sweat baths, games, ceremonies, and clan divisions. (SV)

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HÓZHǪǪJÍ HANE'
(BLESSINGWAY)

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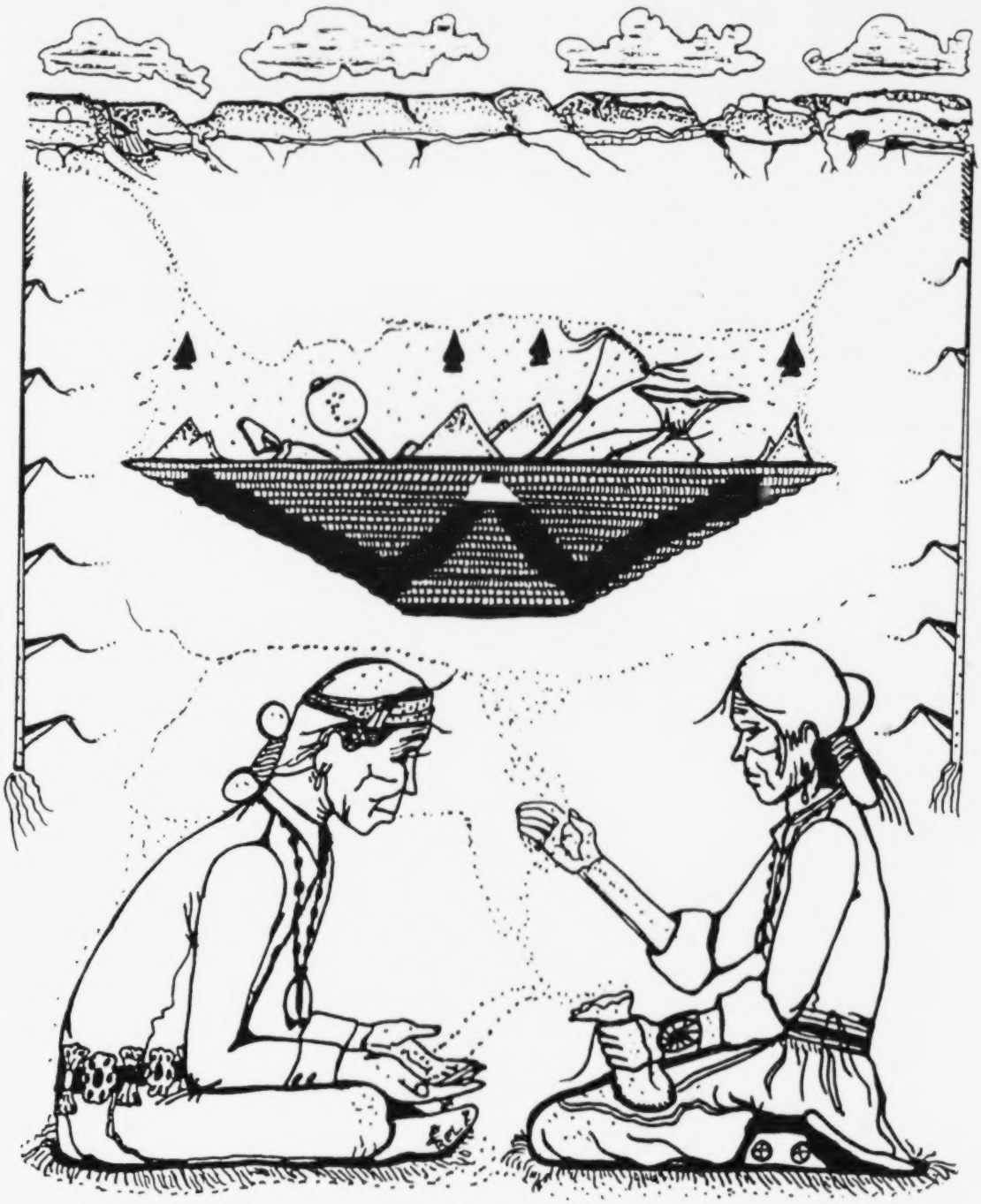
By Mrs. Linda Hadley
Edited by Mrs. Regina H. Lynch

Navajo Mental Health Program
Rough Rock Demonstration School



HÓZHǪǪJÍ HANE'
(BLESSINGWAY)

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We are indebted to Mr. Marvin Yellowhair, a Navajo linguist from the Rough Rock/Black Mesa area who edited and "polished" the transcriptions. Mrs. Regina H. Lynch, Educational Materials Specialist for the school, spent countless hours typing the manuscript, and without her tireless and conscientious work the book could not have gone to press. We also had the pleasure and opportunity in having Dr. Teresa L. McCarty, Curriculum Specialist with the Arizona Department of Education, who assisted us in the editing of the English translations.

To the representatives of Rough Rock's leadership - the members of the School Board and the school's Director - we express our thanks for providing another opportunity, with the publication of this book, for Rough Rock to demonstrate its commitment to a bilingual - bicultural educational alternative.

Mrs. Linda Hadley, Coordinator,
NAVAJO MENTAL HEALTH PROGRAM
ROUGH ROCK DEMONSTRATION SCHOOL

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DEDICATION

This book is affectionately dedicated to the many Navajo Practitioners and the late Wade Hadley. No one knew the Rough Rock/Black Mesa/Kitsillie community as well as these individuals, nor has anyone been as unselfish, dedicated in guiding and informing others about culture and history.

Wade Hadley devoted many years while on the Rough Rock School Board in seeing that the young people be taught as soon as they were able to read and write. The friendship with medicinemen and other Navajos led to many valuable exchange of knowledge on the history and culture of the Navajo.

I humbly and with deep gratitude dedicate this book to my late husband Wade, and those Navajo Practitioners who together gave the freedom and encouragement to many of us so that bridges of our tradition and culture could be preserved.

Linda Hadley

Mr. Roger Hathale

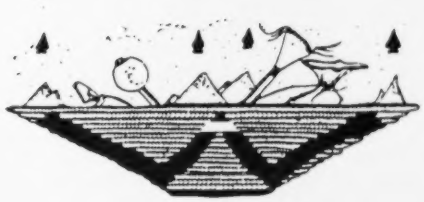
FOREWARD

The present book is unique in that it is the first book written by Navajo individuals. Mrs. Linda Hadley has successful results in producing young medicinemen as well as training some elderly medicinemen. Not only were medicinemen produced, but we feel that a great deal has been accomplished by securing and establishing in writing some of the more famous and entertaining stories of the "Navajos."

The data for this book contains the fullest documentation of the Blessingway ceremony as is possible to record from the Navajo view. The version recorded has been passed down from generation to generation, and it is important to recognize that more than one version exists. In addition, the version recorded and translated was taken from several Navajo lecturing sessions of Mr. Roger Hathale on "Culture and History of the Navajo" for those individuals interested in learning about the Navajo culture and history.

This book was written primarily for use by Navajo students at the secondary and junior college levels.

Regina H. Lynch
NAVAJO CURRICULUM CENTER



Beginning of Time

In the beginning it is told, emigrants of the Lower World ascending through the last stage of their Exodus, encountered solid rock which was the Dark Yonder during their journey. This was the supposed sky.

Locust was walking just ahead of First Man, First Woman with their children (First Boy and First Girl) as a group, next including Talking God, Enemy Slayer (First Born) and Born for Water (First Born) who followed, in third group were **Naatl'eetsoh** and **Nashdoitsoh**. These two were blessed with white corn and yellow corn to help the group on their journey, but kept quiet and did not lead when difficult tasks occurred. The fourth group included the insects and small creatures and Turkey was the last one of the procession. The water level elevated and the Turkey's feather tips were dipped into the water foam as he was at the rear end of the group. This accounts for the white tip on his feathers.

The giant reed was the vehicle the travelers used while it grew. It grew against the dark yonder. This is where the Locust dug through the layers of sky and the reed grew wherever Locust tunneled.

The knob on the giant reeds indicate where emerging group spent nights. The knobs did not form a complete ring circle. In the knobby joints of the giant reed a group of the Exodus spent the night. As the news of the dry land came the emigrants all regrouped at the base of the entrance into the New World. After this came the actual emergence of the **Diné**.

The Locust dug through the rock and discovered that there were several layers to penetrate and pass through. Rock made up the first layer, second layer was of water, third layer was of rock, and the fourth layer was a mountain.

The emigrants traveled for about the length of twelve events before they emerged onto the new world.

The Locust found more water as he dug and said: "This sure looks hopeless." He learned that a levee was in order to secure the passage from flooding. The Locust continued to build a wall out of mud around the mouth of the passage which soon was high above the water. It was like being in the middle of the sea — no land nor mountain, not even any vegetation, could be seen.

Emergence

The emigrants of the lower world emerged into the present world at a place called **Hajíínáí**. They entered this world through a giant reed (**lókaa'**). As the giant reed ascended towards the Upper World the emigrants spent the nights on the knobby joints of the reeds. Locust led the emigrants, followed by Badger, First Man, First Woman, Wolf, Mountain Lion, First Born (boy), First Born (girl), Whiteshell Woman, Woman Leader, Talking God, Black God, Enemy Slayer, Born for Water and other beings, such as the Ant people, Insect people and Coyote. Turkey was at the tail end of the line.

The emigrants of the Lower World ascending through the last stage of their Exodus encountered solid rock, which was the Dark Yonder, during their journey. This was the supposed sky. Four attempts were made to penetrate the rock, to no avail. Then Locust bored a hole through the rock. There were two layers of rocks, with water between them. The final layer was a mountain. Locust bored a hole through that, too.

The giant reed was the vehicle the travelers used while it grew against the Dark Yonder. This is where Locust dug through the layers of sky and the reed grew wherever Locust tunneled.

Locust found more water as he dug, and said: "This sure looks hopeless."

The time of day could not be determined at that time, because there was no sun. However, each passage became a historical mark. Each layer was considered an event; thus eleven layers were penetrated through and the group moved on. The twelfth layer was the final one where the group decided to settle.

Locust learned that a levee was needed in order to secure the passage from flooding. Locust continued to build a wall out of mud around the mouth of the passage, which soon was high above the water. It was like being in the middle of the sea — no land nor mountain, not even any vegetation, could be seen.

The term "twelve events" became important as markers for the group and they adopted it to determine the time other activities and events occurred. Only glowing lights were moving about, but nothing definite to determine the source. The glowing and moving lights were dim like the dawn of today. The sky could not be determined either, because of the bleak foggy darkness.

Locust came up and looked around from the wall and sounded off a loud "chirr," announcing their arrival.

Locust and His Challenger

The loud "chirr" of the Locust was answered by the sound of great waters clashing from the direction of what is now east. It was the Sea Animal, (**Chiishtahiilgaii**), coming out of the depths of the sea. He made his approach at a very high speed, sending water up on both sides like wings. He looked like a serpent scanning the top of the waters as he approached. He stood up as if he was standing on solid ground. He wore a quiver on his back and from it, he whipped out his weapons and challenged the premises. He inserted one quiver from the bottom in his rear, and the other from the top of his throat. With a quick motion, he crisscrossed them through his body and dropped the weapons in front of the Locust and asked, "What is your Power?"

Locust picked up the weapons and cantillated:

"Wooneeshch'iidii eiina,
Shigei yahooka eiina,
Heii ya'ahoh."

He then pierced his chest from the front and from the back, and quickly crisscrossed the quivers through his heart, and with a slight delay in the same motion tossed the weapons back to the Sea Animal. The Challenger had met his match and had nothing to say except to return to the east where he came from.

Another Sea Animal came out of the water from what is now south. The Sea Animal was turquoise. The animal from the south challenged the Locust with the same method and was defeated again.

Then another Sea Animal came out of the water from what is now west. This Sea Animal was yellow. The animal from the west made the same challenge, and was also defeated.

Another Sea Animal appeared from the north. This Sea Animal was black. He also made a similar challenge and was defeated again.

The Challengers were: White Sea Animal from the east; Turquoise Sea Animal from the south; Yellow Sea Animal from the west; and Black Sea Animal from the north. All challenged Locust with the same method, and all were defeated. These Sea Animals do live today in the sea and are considered to be man eaters.

Locust defeated his Challengers and with his win, gained the earth for the **Diné**.

Locust returned and Enemy Slayer (First Born) stepped up on top of the built wall and sliced the land with his sword, and flint arrowhead. He cut a straight pattern to the east with his flint arrowhead. He sliced to the east in lightning pattern also, and to the flowing lowered with a deep audible roar in the four directions.

Four days had passed since Enemy Slayer had come back down. Badger (**Nahashch'id**), was asked to check if the land was dry. The black streaks on the body of **Nahashch'id** are from walking in the mud at that time.

Nahashch'id returned and said, "There is no change." The land was still wet and muddy.

White Bead Woman then asked aloud: "How shall we continue?" At this time, Talking God was alerted to the situation. Talking God said, "We can make it, because there is a way!!!" He asked White Bead Woman for one of the white beads off her bracelet. She responded with full cooperation and Talking God took the bead out on the high wall above the wet and muddy land. He placed the white

bead on the top of his left ring finger and flipped it into the east making it an offering to the wind. In return, Talking God asked the wind to dry the land.

For four days, the wind blew and then the Morning Dove, **Hasbídí**, was sent out. The dove went on for another four days and returned with a leaf from an oak tree on the fourth day. The oak leaf quickly erased the hypothetical assumptions of a "No Man's Land," but a new theory that there is life and maybe even people living out there. Morning Dove also brought back the news of the dried land.

At the mouth of the entrance, Talking God stated that from here on an individual should never circumambulate the entrance but should always leave an opening to the east.

Coyote was always the scout of the emigrants, even in the world below. He has always been the collateral of the Exodus.

Water Monster

The water once more threatened the confused emigrants. Water was coming up from where they had come and the waters themselves appeared angry. The question was: "What is causing it to do this and what can we do?" The horns of the Hunter of the Deep, (**Tééhooltsóhidii**) — Water Monster — now appeared for everyone to witness. After taking a look at the horns of the Dreaded Water Monster, it became clear that the cause of the emigrants' predicament was Coyote's mischief. Coyote was subjected to an inquiry, and the leaders demanded, "Look here, Mister, you wouldn't happen to have something to do with this, would you?" Coyote tried to hide, but it did not work. He had to admit that he hid the Baby Monsters and had already brought them into the new world. It was decided that the Baby Monsters would not be returned.

The White Bead Woman and Talking God led in making an offering to Water Monster. **Dook'aak'ehhii**, flawless buckskin, was spread out and the precious stones were placed on it. Talking God brought all ceremonial items such as herbs and plants. He made a small, hand-size bowl out of the ceremonial plant called "**toii'kaał**." The precious stones were placed in the bowl and prepared for a peace offering to the Water Monster.

If this offering was not made, the Monster could come onto this new land and flood it again. Coyote's mischief was her reason for making the water rise as high as she did.

The emigrants placed the bowl of precious stones between the horns of the Water Monster as a settlement of the younglings. "Go!" was the message to the Water Monster from the emigrants. Once the offering was made, the Water Monster retreated and so did the water.

There was no actual account of time except for events that were performed and that took place. The term "twelve times" was often used to refer to elapsed time which is unknown to us today.

The twelve time periods passed after the emergence and the people/animals began to look for a place to settle. **Naatł'eetsoh**, who is **Ma'iitsoh**, and **Náshdóítsoh** were leaders of the emigrants, so they planned the settlement. Talking God and Harvest God went out to search for a suitable place to settle. The two went about searching for a place in the east, but there was water everywhere. They went south and found a warm place. The two continued searching and went to the west and found a yellowish place. Then they went to the north where they discovered a grayish, dark atmosphere. Talking God and Harvest God searched and observed the place and declared that all four directions they searched were indeed holy places. The southern section was the selected land because of its smoothness, flatness and warmth.

Settlement

The twelve time periods occurred again.

Coyote suggested to build a hogan for First Man, First Woman, and Talking God, but their response was, "What is a hogan?" So finally it was up to Coyote to build the hogan. After all, he was the only one who knew what he was talking about. Coyote found Beaver people while he was scouting and this is the same place where Morning Dove obtained the oak leaf. Coyote observed the Beaver people's hogan and wanted to build a hogan for his contribution to the new settlement. They allowed Coyote to go ahead and build a hogan. He received the logs from the Beaver people and also the instructions to use the beaver's hogan as a prototype. The cottonwood trees were already here in the new world.

Naatl'eetsoh, the Lion, approved the construction of a hogan. **Chaa' Hastiin**, the beaver, cut down the trees so logs would be available for the hogan construction.

The group discussion of hogan construction continued —

Baa nitsitsikees łeh
Baa nitsitsikees łeh
Baa nitsitsikees łeh

We talk among ourselves:

Baa yajiłti' łeh
Baa yajiłti' łeh
Baa yajiłti' łeh

We have placed the logs:

Niilyaa łeh ei ei
Niilyaa łeh ei ei

Now we have decided as to how to build a hogan:

Baa nanisht'a ei yee
Baa nanisht'a ei yee

Coyote demonstrated the structure of the fork-stick hogan frame. The first two logs, one with a fork-tip and the straight male log, were placed in position. The straight log was placed on the south side while the forked tip was placed on the north. The two logs joined above as reinforcement and Coyote signified that this was a foundation in the future between a man and a woman in their home. They are partners in all events and efforts. One more fork-stick log which joined from the west was called "Sundown."

Coyote followed the instruction for building the fork-stick hogan as was given him by the Beaver People. The human figure in a sitting position was used as a pattern in building the hogan. The ends at the top jointed perfectly. Two logs were positioned for the door frame in the east and two more were placed on top of the door which extended to the center joints. A log was placed crosswise at the top of the chimney. There were no tree barks nor substances to fill in the space between the logs forming the frame.

Chaa', Beaver, instructed Coyote to sit on the ground facing east, upholding the knees with both hands. Coyote demonstrated this for the newcomers and they saw clearly that the fork-stick hogan was the stereotype of the human figure in the sitting position.

Then names were given to each facet of the newly built home: **yáalnii'**, center; **nitsił'ah yá alnií'**, back; **honibaah**, circumference of fireplace. After these areas were named, the fire was built; along with **báhástł'ah**, corner and **ch'é'étiin**, exit. All were groups of five: five log frames and five facets of the fork hogan.

The door curtain was made from the dawn and hung so the hogan people may rise and meet the morning (Dawn) each day.

The personal properties were brought into the hogan and songs were sung over them:

Nijinina yoo yee
Nijinina yoo yee
Nijinina yoo yee

The hogan became a very holy place for the people:

Neiyee ei ei ei
Hooghan hodiyin lah diniya yoo
Hooghan hodiyin lah dinashdaah

This is the way the hogan shall be forever:

Taalah hooteelah ne
Taalah hooteelah ne
Dzaadi hozho lah ni

The hogan is ready, all is complete:

Isdza dei yewei ye laah
Isdza dei yewei ye laah
Hadoozhoo yee ei

The medicine pouch (mountain pouch) was placed inside the hogan:

Niiyei ei yaa
K'eeh yaa

This completed the construction of a hogan.

The fire was built inside the hogan:

Dzoo yoo yee didiilaah
Dzoo yoo yee didiilaah

"How do we place the turquoise on the hogan frame?" was the question asked when instructed to place the turquoise on the hogan frame.

The Water people placed the turquoise on the reed plant and called it "Turquoise hogan." All separate precious stones, white bead, and turquoise, were placed on the hogan frame. We, human beings, are made out of turquoise and white beads as well. We are called, "**Diné**."

Today, many young people do not observe this part of the **Diné** Culture; therefore, the songs and prayers are being forgotten by the **Diné** families. They are not trying to learn the ceremonies, prayers and songs. The young people do not know the songs and prayers. When the fork-stick hogans are built again, the culture may revive. The five facets have been identified — then the ceremonial prayers and songs will be revived by the **Diné** people.

Morning, **Hayoolkáál**; Post Meridian, **Nahodeetl'iizh**; Sunset, **Ni'hootsoi**; Darkness, **Chahalheel**; Arogonite, **Hadahoniye'**; and Heat Wave, **Hadahoneestiin**, were used to cover the hogan frame like a tarpaulin. A place of soil was used to fill the spaces between the logs of the hogan.

The type of covering allowed light inside the hogan as the day wore on. In the morning, the Dawn was designated to begin the day. Bluish light is for post meridian. Yellowish light is for the evening, while the darkness is for night. The darkness covers the hogan when the night falls.

Yoołgaii Asdzą́ą́, Naatl'eetsoh, and **Nashdoitsoh** — of the three, the latter two had not had any input. The latter two were elegant and dignified in their appearance to fit the part of leaders, but neither one had any intention of involvement or speaking. In the world below, both of these individuals were blessed with white corn and yellow corn. They kept quiet and did not share with the group.

The construction of the hogan was completed and fire was built inside and the sacred ceremonial properties were placed inside the hogan. **Ahasteel**, a floor covering like property, was laid in the west corner of the hogan. Everyone sat down facing each other around the laid floor covering. Coyote wanted to observe a religious ceremony and said "It will be holy," and "We will hold a holy ceremony." No one knew what Coyote was talking about, but he was persistent. In fact, there was no one that could make any further plans.

First Man and First Woman could not lead in planning. Instead, the couple would talk and discuss plans at night while everyone would try to sleep. This concerned everyone so it was discussed and Coyote, himself, introduced another plan to rectify this situation.

Sweat Bath

Coyote suggested to have a **Tachéé́h**, sweat bath, but no one of the emigrants knew what a **táchéé́h** was because Coyote was the one who discovered the sweat house on one of his excursions. Beyond the river banks were Holy People. The Holy People lived under the water and this is where Coyote observed and perceived their religious and ceremonial activities. Due to his perception, he wanted the emigrants to experience these activities so the new settlement would be a holy place also. He insisted that ceremonial events take place, and finally he visited the Rainbow People. The Rainbow People told religious and holy proclamations to Coyote. He brought the knowledge back to the emigrants, but never mentioned how he obtained his information. Again, Coyote sat down and verbally expressed his insistence on building a sweat house. The Rainbow people and Light (Light Ray) people loaned him the rainbow and light ray. The Coyote crisscrossed the rainbow and light ray; and formed a frame for the sweat house. The frame was covered with night and entrance was curtained with dawn.

Denastse' dilhił, Black Rock people, finally agreed to let Coyote use heated rocks so he brought the heated rocks and placed them inside. All the men now went inside the sweat house.

At this time "**Tachéé́h**" was added to the activities and vocabulary of the emigrants. Coyote was absent and was assumed gone on one of his expeditions. At last, he came and stated, "Hey, there is a sweat bath in progress," and declared the event as a sweat bath. He came into the new subatorium and complained loudly about the odor of urine inside the place. He, himself, went through proper preparations before he had joined them.

From this time on, the men started to converse sensibly.

The main subject among them was what Coyote had been emphasizing, which is the religious ceremony. The sweat bath participants and the women all had songs and prayers to chant and recite. Finally, the earnest endeavors of the persistent Coyote was rewarded. The Holy Rainbow people manifested themselves to the new settlers by bringing showers of rain and also planted a variety of vegetation to the new land.

The ladies were at home discussing the next ceremonial event. First Woman and White Bead Woman, **Asdzą́ą́ Naat'áá́h**, were among the females who began to plan.

First Boy and First Girl went to look for the missing person, **Asdzą́ą́ Naat'áá́h**, in all four directions: east, south, west, and north; but she could not be

found anywhere. They went to the emergence, there she was sitting down below under a tree. She had gone back into the lower world and sat down below. She called from there and said, "**Kwa'ásini** (a term used to refer to the dead), from here on, the population of the **Diné** world shall return here." She became the evil leader, the leader of the dead, the first death. The first dead person after the emergence was the woman leader — a beautiful woman — who disappeared to represent death.

There was much sorrow and sadness after the death of the woman. She was such a beautiful woman raised perfectly in every way.

Abandoned Hogan

After the death of the woman, the first hogan was to be abandoned. **Naatl'éétsoh** insisted they not abandon the hogan. However, it was decided if a person dies in a hogan it still can be used after four days if it is not abandoned. If it is abandoned, it will never be used again. This time the hogan was never abandoned.

Soil and Poison

First Woman gathered soil from the four sacred mountains from the under world before emigrating to the Present World. She also carried poison into the Present World. A meeting was held to discuss what to do with these things. However, there were other matters more important that needed to be discussed.

Many people gather everyday. Holy people who were already present in this world came daily. This includes the Beaver people, creatures who lived on land and under water.

Sun

After the Sun was created and was in motion, there was discussion as to where should the Sun begin his ceremonial journey. Coyote, of course, was along and suggested a place where the sunrise would take place. The group went to a suggested place where the water and land met. The Sun was placed where the Sun was to begin his journey. The Wind lifted the Sun. Coyote pulled the Sun back to its place and said, "No," four times. Coyote pulled the Sun back down four different times because he thought that there ought to be a fee for each journey.

The Sun wanted a death a day as a fee. The death would cover all living creatures such as insects as well as mammals. Coyote was advised of the fee item, agreed, and released the Sun to travel on its journey.

The first journey of the Sun killed someone. The heat was too much for the deceased one.

The Wind adjusted the size of the Sun by blowing it into a bigger size. Again, a death occurred while the Sun traveled.

Coyote brought the Sun down once more for another adjustment. The Wind blew air into the Sun and stretched its size as an adjustment. This journey also killed someone. This individual who died, lived awhile then died. Coyote brought

down the Sun for the last time. The Wind stretched the Sun while the water table lowered itself. The earth rose as the Wind blew air into the Sun. The Sun was adjusted four different times. After the fourth and last stretch, the Sun's journey did not harm anyone. It was a perfect journey for both the Sun and nature. The group decided this is it and the size shall never change.

First Man brought out his medicine pouch and placed it before the group near the fireplace, **konik'ehji'**. The group circled around First Man and the fireplace. First Man brought out the item from the separation of sex period to make fire and built a fire.

Stretching

Now the group stretched themselves as well as warmed themselves up. They made themselves relax. This same theory is practiced in a ceremony today. Heat yourself and exercise. **Chaa'**, Beaver people had firewood, which was used at the sweat house. The logs were placed in the fire from the four directions and began to burn. This group relaxed and began to create the mountains.

Plants

Both **Nashdoitsoh** Mountain Lion and **Naatl'eetsoh** were dressed with white corn and yellow corn in the beginning. **Naatl'eetsoh** stepped forward to a **hasteel**, a special flat place, from the east and shook himself and white corn kernels fell.

Nashdoitsoh Mountain Lion went to the south and returned, to a **hasteel**, to shake off the yellow corn kernels.

First Woman went to the north and brought home berries from trees and bushes.

The names were given to the created and placed mountains: Female mountain, **Dził Asdzáán**; Female plant, **Nanise' Asdzáán**; and Female Water, **Tóísdzáán**.

The white corn was placed in the east mountain, yellow corn was placed in the south, plants were placed and blessed in the west, and trees and scrubs were placed in the north mountain. They were placed and began their growth. "This is a holy place" was the statement as the group acknowledged and accepted the plants.

All was in order. This was the beginning for the **Diné** people as they counted the days and nights. "Yesterday" was the word added to the vocabulary. "Today" word began. The years, decades and so forth all became common knowledge.

The plants for food were now available but the group decided not to have death, old age, and birth or hunger.

The First Boy was the patient for the ceremony that will bless the group so that there would be no death within the group.

The plants that were to serve as soap at the ceremony refused, because they wanted to have offsprings. The four types of yucca plants were used, but all refused. "Who does not have any offspring?" was the question asked. The rock was suggested and it was used to soften the soap. This suggestion was made twelve times.

The group finally found the following who did not have offspring: White Bead, Turquoise, Abalone, Obsidian, and Red Rock. All these were used in making offerings to the yucca to get a part of it for soap.

The water refused to wash the patient, too. The water assisted every living creature in supplying them with water and said: "I am responsible. You are not responsible for the growth of all living creatures, I am. Therefore, I am not to be used for washing the patient."

The group wondered about the soils which were used for the existing mountains and which First Woman had brought with her through the emergence trip. "Does this soil contain the chemical items for reproduction?" was the question. No one knew the answer. They could not solve the issue so they returned to their discussion and mentioned the patient being a male. The discussion was, "When the patient is blessed by this ceremony, then the male organ in the patient will be affected and that should be sufficient to stop the reproduction theory for all." This issue was discussed twelve times. "If the male organ is blessed, why is the female organ not blessed?" The discussion was very specific and detailed as the group confronted the issue.

The group finally turned to the rock and trees for the ceremony while other plants and living things were set aside, including the songs and prayers for them. The group was allowed to use the rock and trees for the ceremony.

Mountain Soil

The First Woman, **Alsé Asdzą́ą́**, also brought with her the soils through the emergence.

The patterns were set with the soils placed where the mountains were to be. In the same fashion, the medicine pouch included certain items that were gathered from all the sacred mountains.

The group sang and prayed, blessing the mountains. The mountains grew as the songs and prayers were uttered. The group sang and prayed twelve times, until the mountains grew to their present sizes.

The Sun travels down to the west while the (Twilight) Sunset followed. The Night, Darkness, fell and covered everyone to rest over the night.

The mountains were glowing from their locations. They were glowing because they were made out of quartz.

The hogan too was given light. The Sun was shining on the earth and protecting the earth. The Sun will protect forever.

Sky

The sky is so high that there are many layers of the sphere that cannot be seen. The darkness, the name **ya dilhil**, was given to the sky and beyond.

Blessingway Ceremony

Talking God performed the first night of the Blessingway Ceremony, blessing "No Birth, and Old Age Theory." Coyote attended the ceremony, though he was in and out during the ceremony, exploring the no death, old age, and birth.

At a place called "**Ni' Hahoobá**," people lived and practiced certain activities. They used a plant for individuals who choose not to give birth. Coyote became acquainted with the people who lived at **Ni' Hahoobá** and was encouraged to support the reproduction theory for the newcomers who were settling themselves.

Two individuals from **Ni' Hahoobá** came to the ceremony and were outside visiting Coyote. The visitors listened to the group who began to sing songs that were for the growth of the plants and reproduction for all living things.

At that time the ceremony did not have the Dawn Song for the last song of the ceremony as we now have it today.

The ceremony ended and everyone went to their field and began to clear the field. Clearing the field was a main chore in trying to settle the Newcomers.

The patient was advised not to sleep during the day after the ceremony was over. While everyone was out in the field except for First Woman, First Girl, White Bead Woman, and the patient resting inside, Coyote entered observantly. Coyote said, "There is not supposed to be death, but look, there is a dead person here."

Coyote went outside as everyone inside was concerned about the statement he made. Coyote, **Ma'ii**, was not his name at that time; **Hakáih Biyáázh** was his name. The coyote that we see today is not the same as the one who lived during the emergence.

Coyote applied gray soil from **Ni' Hahoobá** to his head and came inside to show that he had white hair when the ceremony blessed no old age. "I have white hair" was the statement he made referring to the old age. Gray hair began from here. "Where did he come from?" was the group's concern. The group scolded him for being stupid as he went outside.

Coyote and the person from the gray place laughed about the incidents Coyote brought to the group, who were observing the day as a blessed time.

Again, he came in with his hand all red with something that the group could not tell and said, "Look, I have blood on me, when it was said there is no reproduction."

So Coyote erased the theory of no death, old age and birth. The Ceremony which was performed by Talking God for the theory was not effective and the theory was not blessed, because Coyote erased it all. To this the group agreed.

Today, the patient may have ceremonies for him or her, and perhaps the illness would continue without the patient getting better. This reflects back to the first ceremony which was not effective as intended, because Coyote erased the blessings.

All events of ceremonies were created and generated before the human being was made. The ceremonial events and activities were performed so the human being may use them for protection.

Constellation

The Quartz People assisted the group in setting a pattern of stars to determine the age, era, and time for the people. This time, Coyote was not the first who suggested this plan for the constellations. The Quartz People planned and set up a pattern for the constellations to tell time, age and era. This plan took twelve times again. All winter patterns of stars were set aside and separated from summer patterns. Special stars were assigned to lead the rest of the stars in their sections in the universe. One special star was Big Star for the winter pattern. The leading star must have five points, just as the hogan has a five pointed frame and the human being has five fingers. **Atséatsoh**, star, was the other special star for the summer pattern of stars. They must have a cane, so a cane pattern was formed. Next was the Dawn pattern and the Milky Way pattern were created.

Blue Corn cooked in ashes was prepared after the grinding stone was ready to be placed, but it was forgotten until last. Coyote knew this and grabbed it and ran with it. The stars were patterned and given names: **Dilyéhe, Atsé Atsóozi, Hastiin sḱiái, Sóláni**, and **Atséatsoh** were all placed as planned. The group wondered what it should do with the stars that were left. Just then, the Coyote entered and grabbed one reddish star and flung it to the north which landed the furthest away. Next, he grabbed the blanket of stars and threw them up in the sky and named them "many stars." "What else can one do?" was the Coyote's question as he threw the blanket of stars in the sky.

All these events took place at the rim of the emergence.

Move to the Mountain

The group traveled from the emergence to the mountain top and then named the mountain, **Dził Náoodilii**. The group declared that this mountain would not change its name or shape in the future; even the land should not change. This **Dził Náoodilii** mountain is to represent the hogan which was built by the group.

There was another mountain east of **Dził Náoodilii**, called **Ch'óół'i'**, and this mountain was to represent the sweat house. The group spent twelve days up on the mountain.

Talking God checked at dawn all the holy places when the group stayed on the mountain. Talking God told the group that everything was in place and nothing would change at these holy places.

Check on Mountains

Twelve days went by again, when Talking God heard a voice saying, "Check the mountains, the ones we set at certain locations." Talking God and Harvest God went at once into the dawn and began checking the mountains; they started with the first mountain, went to the second and third mountain, and lastly the fourth mountain. All these mountains were in place with no disturbance. They continued their trip threading the Sun Ray and Rainbow through at the top of each mountain and checking at the same time. There were no changes at all. The Rainbow and Sun Rays were threaded through to the mountains starting from **Dził Na'odiłii** and ending at **Ch'óół'į'í**. The Rainbow and Sun Rays do not meet end-to-end at the east.

The group went around again, checking all the mountains to see if any of them had changed their foundations.

Talking God and Harvest God made another round among other mountains placing certain plants, trees, and animals on certain mountains. Deer **Diné** family such as **biih, jádí, dzéèh, deeteel**, and **tsétah dibé** were placed spiritually by air on the mountains.

Upon Talking God and Harvest God's return trip from the mountains, two individuals whom no one knew visited the group. One identified himself as "**Be'gochidí**," and he is the one who reaches out and collects things as possessions for his own. He represents one who wishes to gain things such as livestock for his personal possession.

Animals

The other one was "**Be'goltsooí**" who will give if the people ask through songs.

Both agreed that they have their own duties and purpose for the horses, sheep, and deer (**diné**). They also agreed to make horses and sheep. The **Hadahoniye'** people were invited to the making of the horses and sheep.

The Sun, Ruler of the suns (**Jóhonaa'éí**) said: "I will be responsible for the horses," because he travels on a horse each day. He carries a light on horseback as he travels every day from the east to the west. The horse is made out of white bead, turquoise, abalone, shell, and obsidian. The horse is also made out of plants. Just as the plant grows from the roots to the plant, so shall the horse be born, grow, and mature. The Sun insisted that he will keep the horse up in his house so he took it in and kept the horse at his house. His house had four doors and all rooms were full of horses.

The places were designated for sheep and deer on earth. This side is for sheep and on that side is for deer. They are across from each other.

The blankets were laid down. **Be'gochidí** was making animals while **Be'goltooí** was making other animals. They were working at the same pace while the songs were sung. The animals could not move though they were complete. The two wondered why the animals could not move. The Plants were brought from all four directions, from east, south, west and north. **Be'gochidi** indicated that they applied plants on the created animals.

The tobacco plant was smoked for the animals' first blessing, then the earth where plants appeared, then the sky where the clouds appeared, and fourth up in the air, where the rain clouds appeared rain began to fall. Now this was a blessing, "**Hozho**," for all.

Talking God and Infant

During the special time, Talking God went outside at Dawn to make an offering. As he was outside at this particular time, he heard a baby cry.

Harvest God went outside in the evening to make the yellow corn meal offering, and he also heard a baby cry toward the east. For four days, the two heard a baby cry at different times when they made their offerings at Dawn and twilight.

Both Talking God and Harvest God went outside at noon to make a corn pollen offering, and they both heard the baby cry toward **Ch'óół'j'í**. Both heard the baby cry near **Ahidahodiizhood**, which was the foot of **Ch'óół'jí**. **Da'ak'eh Hazlai** was the name given to the field below the mountain to look for what they had been hearing. They went out to the mountain each day for four days. They returned at midafternoon, and were convinced that they heard a baby crying. They heard the baby cry under the Cliff Rose bush. They could hear the echo in the bush, but could not see the baby. They began to sing a song:

Biyaazh eilaah k'ad yik'iiyaah,
Biyaazh eilaah k'ad yik'iiyaah.
Biyaazh eilaah k'ad yik'iiyaah,
Biyaazh eilaah k'ad bil hoozhood,
Biyaazh eilaah k'ad bil hoozhood,

Now they wondered why the baby was born silently. But the baby was crying when they picked it up.

'Ee 'ee nei ei lah yik'iiya,
'Ee 'ee nei ei lah diyin
'Ee 'ee nei ei lah nizhogo

The Talking God and Harvest God brought the baby home.

Nei nilaago yee
Nei nilaago yee

The baby was found with a cradleboard. People were surprised when the baby was brought home. The baby was bathed in yucca soap immediately. A Beautyway ceremony also was performed for her.

The plant, **ch'il abe'é**, was created so the baby could use it as milk. **Tó alah nashchiin** and **tó biyaazh** — the moist — were also used.

The baby grew to puberty within twelve days or events. She became a young woman. During her childhood, she was called "**Baah**," and later, "Changing Woman" due to her physical condition. She would be a very young and beautiful lady for two seasons out of the year. In the spring, March, the physical changes would take place and she would be young again. These physical changes entitled her to her new name, "Changing Woman." Today it is believed that she is very old.

The earth is Changing Woman's mother. The White Bead Woman is the grandmother. The Sun is the in-law to the earth.

Puberty Ceremony

Kinaaldá was not known before this time, though Coyote had referred to it along with other ideas such as death and old age, during the time he was erasing the events that were blessed.

In twelve days, the young child grew and became a beautiful lady. She informed White Bead Woman each day for four days about experiencing the pubertal menses, before the White Bead Woman advised Talking God. The word "**aadii**" became a vocabulary term. The original word for pubertal menses is "**Chooyin**."

Talking God was informed about his grandmother and he knew what it was: therefore, he accepted the message readily. He told the group to prepare for a **Kinaaldá**, a ceremony especially designed for a young lady when she comes of age. He told the group to invite the Sun to **Kinaaldá**. The real Sun sits at home while his twelve representatives travel for him, taking turns each day. The Sun wanted **Naagéèh** and **Tsédaahjéé'**, grinding stone, stirring sticks which became important items, as did cooking utensils for the **Kinaaldá**. Stone for a griddle and a brush were prepared for the special ceremony. All these cooking utensils were created and became important items for the earth baked cake celebration.

The Sun wanted **Naagéèh**, which became an important part as a heart for the white corn and yellow corn.

The grinding stone and brush were used in dressing and massaging the person having her **Kinaaldá**.

Yánaajiin and **Niltsai naajiin** were brought and were used to cover her hair and massage it to the length of her calf.

A young blue bird volunteered to serve first while the ripener followed. The rainbow volunteered and wanted to be underneath while Sun Ray wanted to be above during the massaging.

The person holding the **Kinaaldá** ran to the east and across **Yodi Dził** at noon while the Sun was present. The Sun was to assist with **Naagéèd** and also observe the ceremony for any mistakes.

The club was used to dig into the ground to make a hole for the cake from all four directions: east, south, west, and north.

Next, at noon, a strand of rainbow was laid at the rim of the dug-out hole.

The basket, **Nahosdzáán bii'istiin**, woven out of plant, was filled with mush and placed.

A variety of logs and bushes were used for the fire heating the dug-out ground for the cake: juniper from the east, wide blade fir from the south, cliff rose from the west, and pinon tree from the north. All these logs and bushes were placed into the fire representing certain directions and meeting at the center. The dug-out ground heated within the ring of a rainbow only.

The **Kinaaldá**, young girl, ran at dawn and her yells echoed into the distance. She also ran at noon while the Sun watched her from above. The Sun was being advised of the beautiful girl who ran at noon with compliments from his representatives. All this time, the Sun waited for the mistakes in the ceremony. The third day of the ceremony, a mush was prepared out of white, blue, yellow, and black corn. Again, all who were representing the four voluntarily took off their coverings and placed them in the dug-out ground, and heated the hole with used corn husks for protection.

The **Kinaaldá** blessed the dug-out hole by sprinkling white corn meal over it from the east side, south, west, and north. After the dug hole was blessed, the mixed corn mush was poured into the dug.

The **Kinaaldá** held the stirring stick, a brush made out of a plant and a basket all together, while she blessed the dug.

Tó'ásaʼ dilhił, a large black water jug, was used to mix the mush. Blue, yellow and white water jugs were used in mixing the mush. All were placed with

prayers and offerings from the four directional points. The cake was covered and leveled with the ground evenly at the top.

After the cake was placed in the ground, the group returned to the hogan where the ceremony was held. Talking God was in charge as a medicine man.

The group prepared themselves for the night and began to sing the Hogan songs as the first phase of the all night singing. Jewel People, both male and female, gathered and sang in unison. Some led songs while others sang solo during the night.

Morning came and the group stopped singing.

The yucca soap was prepared in a basket of water for the **Kinaaldá** to wash her hair. The young girl washed her hair in the prepared basket with the yucca soap while the group sang the song that was sung when she was found under a bush on the mountain: "**Biyaazh 'eíláak'ad yik'íiyaa; Biyaazh 'éíláa k'ad néidiilaa**."

Soon after she washed her hair, she ran a distance and around the **Yodi Dził**, Jewel Mountain, toward the east and then ran home. She walked around the fireplace inside the hogan counter clockwise and then ran southward for a distance. She again ran around Rain Mountain and returned home, where she walked around the fireplace. She next ran westward for a distance and around **Dził Gha'niłts'iilii**, and then returned home. She walked around the fireplace counter clockwise, and then ran out toward the north. She ran around **Dził Bíni Hólǫǫ́nii** and returned home. She completed her four directional runs and so did the singing group.

The group declared that all was clear and that the cutting of the cake was at hand. The group uncovered the cake, which had been baked overnight. Of course, the Sun was present again, observing the cake cutting and still waiting to witness a mistake.

The **Kinaaldá** stepped forward with her right foot to the east side of the cake. She was given a club and outlined the cake as to where it would be cut. She stepped to the south side, braced herself with her left foot and again outlined the cake with the club. She stepped to the west side, bracing herself with her right foot, and continued likewise to the north, bracing herself with her left foot. Then she went back and took her original position.

First Boy was permitted to cut the cake and parted the pieces, representing the four directions. The center was made clear to plant a piece of cake representing the earth's heart and as an offering. The **naag'e**, heart, was also repaired and the dug hole was repaired by planting a piece of cake at the center. The larger pieces of cake were taken out and given to the people who gathered. The earth would be hurt if a piece of cake was not replaced at the center of the dug ground. This would cause hunger for the group.

After the cake was cut and presented, all returned to their dwellings, for the special ceremony had ended. The Holy People who gathered at the **Kinaaldá** to sing songs were already living on the land prior to the emergence: Rainbow People, Light Ray People, Water Animal People, and Beaver People. All people departed with gladness, for their songs and prayers were blessed and made holy again. All shared the unique experience of wearing a blessed pair of turquoise shoes during the ceremonial evening.

The **Kinaaldá** was instructed not to sleep during the following day. She was very sleepy but kept herself awake by walking around. The **Kinaaldá** ceremony took place near the base of **Ch'ool'i'i**. The cornfield was in a prairie; all the corn for the ceremony and cake were from this cornfield. The air was filled with birds

singing and they sounded beautiful to her ears. She recognized the beauty of the cornfield and decided to rest under a cornstalk. She fell asleep immediately. She did not feel the presence of the Sun when he visited her and sexually slept with her. She barely noticed him as he was leaving the area. She never saw him near her again. She became pregnant soon after she had her **Kinaaldá** ceremony.

When Changing Woman was in labor with her first child, a post was erected for her support. The Lightning volunteered his service by resting himself on the post which initiated labor and delivering of a child. The labor had been initiated by Lightning inside the womb, which forced the baby to come forth.

The twelve times passed by, and the baby was born. Twelve months after her **Kinaaldá** ceremony, she bore a son and named him, "**Naayee' Neizghani**," Enemy Slayer, at a place named Narrow Stream, **Tonidoolkos**. She washed herself four days after the baby was born. She washed herself so thoroughly that the water went between her legs and got her pregnant again. Within twelve days, she bore another baby. She now had two boys whose ages were not far apart. The youngest boy was named "Born for the Water, **Tó Bajiishchini**."

The boys were reared by their mother, Changing Woman, near **Dził Ná'oodiłii**. At the age of four, they began to play outside their home. Black God watched after his grandchildren for there were many giants hunting for food who often visited the area.

One of the many giants began to make regular visits and noticed the foot prints of the two boys. The Giant asked Changing Woman about the children's foot prints. The answer was, "We make foot prints without hands wishing to have children around." They hid the children from the giants.

Black God collected hard pebbles from the mountain base and placed the pebbles around his home. Black God heated the pebbles to keep away the giants. The giants were discouraged from visiting since the pebbles were too hot to step on.

The children were well cared for.

At the age of twelve, the children asked for their father. Changing Woman tried to keep their father's name a secret, so she told them that the Plant People were their father. The two boys confronted the Plant People based on their mother's word. The Plant People denied the boys' inquiry.

Then Changing Woman told the boys that the Water People were their fathers. This third inquiry was also denied by the Water People.

The boys were determined to find out their father's identity, and demanded their mother tell them the truth. She finally told them that their father was the Sun.

Journey to the Sun

Right away the twins prepared themselves to visit their father. They insisted on making a trip to visit their father.

Finally, after twelve requests, they were allowed to journey to their father. This was going to be a very difficult journey.

As they were leaving home, their mother advised them that their father was a cruel man.

The two boys arrived at their father's house at noon, only to find the wife of their father. The Sun, their father, was away traveling when they arrived.

The Sun's wife followed the two boys in a dark cloud and hid them in a corner. Once the boys arrived they expected tough treatment from their father.

Soon after the boys arrived, the father, Sun, returned, asking who had come to the house. He indicated that he saw someone coming to the house at noon. Sun repeated the question four times before his wife made a comment. Before answering, she accused him of his behavior on his travels, and told him that there were two fatherless children inquiring about their father.

The Sun's wife became jealous and accused her husband of seeing other women on his travels. (From here, jealousy was made a part of the **Diné** Culture.)

Sure enough, the father began angrily to search for the visitors. The Sun was very angry because his wife accused him of his behavior on his travels. He grabbed the white cloud and unrolled it, then another roll, and another roll, but he could not find anyone in the unrolled clouds.

Then he grabbed the dark cloud, and out came the two boys as he unrolled it.

The Sun grabbed the boys by their legs and swung them in circle four times and threw them against the wall.

The boys used the eagle feathers for protection, which had been given to them at the beginning of their journey to use in difficult times such as this.

The Sun threw them against four different walls, four different times: the black, turquoise (blue), yellow, and white walls. Each time the boys were thrown against a wall, they used the eagle feathers for protection and never hit the walls as the father meant them to. The eagle feather flew up in the air with the boys instead of hitting the walls. The father was unsuccessful.

The Sun asked for his turquoise cane while he was holding the boys down with his feet. He attempted to pierce the boys to the ground but missed them. The Sun tried to pierce the boys to the ground from four different directions, but again was unsuccessful.

The sweat house was next to the weapon he used. He meant to kill the fatherless children. Most visiting children do not survive these tests as the boys did.

There was a tunnel to the sweat house from his house. Gopher prepared the sweat house and built a fire. The boys were directed to follow the tunnel which led to the sweat house. Once the boys were in the sweat house, the gopher showed them a hiding spot inside. Gopher did not want to see the two boys steamed to death, so he closed the hole with a rock. The sweat house was heated.

The Sun arrived at the sweat house and asked the boys if they were warm enough. No answer. The Sun asked the same question four times, but the boys did not respond, for they were in a hiding place away from the sweat house. The Sun did not hear the boys. He opened the door curtain and poured the water in the sweat house to steam the boys to death. He listened to the boiling water and waited for the water to settle.

After the water settled, the boys stepped out into the sweat house where the Sun found them standing when he pulled the door curtain.

At this point, the Sun accepted the two boys as his children and hugged them. He took them back to his house where the other sister and brother were.

The Sun brought out the grinding stone and instructed the daughter to shape her visiting brothers. The daughter took the grinding stones and massaged the boys until they were blessed and appeared very handsome. This massaging is still done at the **Kinaaldá** ceremony to bless the **Kinaaldá** with good fortune.

Next, white corn mush was prepared for the boys. After they ate, their father asked for the purpose of their journey.

We have a circumstance that requires immediate action. The monsters, **Déélgéód, Tséninálééh, Binää'yee ághánii**, have come and we will need help," the boys pleaded.

The father Sun opened one door where all horses were kept. There were all kinds of horses out in the field. He opened all the doors of the four directions, but there was nothing the boys desired from those opened doors.

There was a door that was not too inviting due to its aged appearance. The Sun opened this door, and beyond it was a smoke-filled room. The room was dark enough to see the active lightning in the room. The boys knew immediately what they wanted, for they saw weapons, clubs, shields, and arrowheads hanging in the room.

The Sun dressed the boys with suits of armor just as they had always wished. The boys spent four days at their father's house.

The father took them midway home. Before releasing them on their own, he asked them guessing games to identify places on the land.

The father asked the boys to identify certain mountains as he pointed to them. The boys identified the places and mountains correctly. The Sun was pleased.

Slaying Monsters

The Sun identified **TóSido**, Hot Springs, as he pointed. He informed them that there was an older brother at the hot springs. The Sun said: "Your older brother who is at Hot Springs is also my son, and his name is One Giant."

The Sun instructed the two boys to stand on lightning to travel home. The Sun made an arrow from lightning, and this the boys rode to the Hot Springs. The boys were near landing when a cloud appeared and caught them off the ground.

Sure enough, One Giant was at Hot Springs. One Giant noticed the two boys at the spring when he came to take a drink. He noticed the boys in reflection of water while the boys were still on the cloud. Hot Springs is known as Grants today. This is where One Giant was killed. One Giant drank all the Hot Springs trying to get to the boys.

One Giant came but only his forehead could be seen from where the boys were. Giant disappeared only to reappear up to his shoulders. He disappeared again and later reappeared to his waistline. He finally appeared in full view, where the boys could see him. One Giant did not want to hunt anywhere else because he had seen the two handsome boys within his reach. (Teasing derived from this incident. People tease each other in accordance to this incident.)

One Giant approached the spring from the east, prepared himself and aimed his club at the boys. But the Air advised the boys of One Giant's intention. They jumped and the club missed them. The older brother picked up the club.

One Giant approached them from a different direction and again aimed his club at the boys. The two boys ducked as the club flew over their heads. This time, the younger brother picked up the club.

One Giant came around and positioned himself from another angle. He aimed his club at the boys for the third time. The boys jumped and the club missed them again.

The Air gave the boys advice and instructed them to jump or duck when One Giant was aiming his club at them.

The boys traveled on lightning and rainbow. The lightning assisted them when they jumped.

One Giant aimed at the boys, trying to kill them from all four directions.

This time, the boys were advised by their father that the Sun will act first upon One Giant, who was left with no clubs.

The Sun himself struck One Giant with lightning twice and the Giant began to tremble, losing his strength. The third blow almost knocked him down. The fourth blow sunk him to the ground.

One Giant was dressed in a suit of armor. When he fell the armor broke and flew in all different directions.

(Today there are arrowheads out there laying about. All these arrowheads are from the suit of armor from One Giant.)

His blood gushed out and began to flow toward the Hot Springs.

The boys were advised to stop the stream of blood which could flow into the Hot Springs, causing One Giant to revive. The boys quickly drew a line with their lightning weapon.

Then the boys cut off One Giant's scalp and took it with them as they headed for home near **Dził Na'oodilii**.

The two boys came home to their mother and told her that they had just killed One Giant. Their mother could not believe this news. She had to hear the news four times before she finally accepted the boys' news, and asked for the scalp. The boys brought it home and hung it outside.

The mother, Changing Woman, went outside and held the scalp in her hands as she danced, rejoicing for her children's ability.

Enemy Slayer prepared a prayer stick, **K'eet'aashchíín**, with four joints and equipped the stick with lightning that would signify messages when he is about traveling. He assigned his youngest brother to watch the designated instrument that would send messages for him.

He told his brother that he was going out. He went to the east, south, west, and north mountains. He continued his trip from the morning to this mountain.

He arrived at Waterless Mesa* and waited there for **Déélgéédd**, monster. **Déélgéédd** ate people and animals who go out on the plains and often were caught by this monster when they went to the lake to drink. Enemy Slayer was trying to figure out how to kill this monster. The monster was lying and resting on the ground.

The monster would walk around the lake making sounds, checking if anyone was at the lake. The monster would follow the tracks of anyone who had been to the lake until he found the person.

The Enemy Slayer made a little gap at the top of Waterless Mesa to keep watching the monster.

As he was sitting there watching the monster, Gopher visited him. Gopher wanted to know why Enemy Slayer was sitting on the mesa. Enemy Slayer told him that he was waiting for the resting monster. "I want to kill the monster," was the answer Enemy Slayer gave. Gopher told Enemy Slayer that he actually went to visit the monster with no problems at all.

Gopher dug underground toward the monster. He dug a hole up to the monster's heart. The monster felt the Gopher as he touched the monster's fur. The monster jumped up and asked what Gopher was doing underground. "Nothing," answered Gopher. Gopher told the monster that he wanted to get monster's fur for the Gopher's children. The children were cold, he said. The monster accepted the request and laid back down. Gopher then got all the fur off near the monster's heart.

*NOTE: (The Waterless Mesa is near Mexican Water.)

Gopher dug four tunnels and made an entrance for Enemy Slayer. Enemy Slayer was advised not to hesitate, no matter what happened. The monster was mean. Enemy Slayer entered the tunnel and came to **Déélgéód**. He was so close that he could hear the monster's heart beat. Enemy Slayer prepared himself and his weapon. He shot his lightning weapon into the monster's heart.

Enemy Slayer changed his position by running to another tunnel. The monster jumped up and plowed one tunnel, then another. Enemy Slayer was staying one tunnel ahead of the monster as the monster was plowing up the tunnels with his horns.

Finally the monster fell and the earth rumbled.

The Enemy Slayer ran back up to Waterless Mesa and waited to see if the monster was really dead.

Another visitor came and asked, "What are you waiting on grandchild?" The Enemy Slayer answered, "I am figuring out how to go down and see for myself if the monster is really dead."

Hazéí, Chipmunk, informed Enemy Slayer that he would go down and see. "If he is dead for sure I will stand on his horn and make sounds."

Later, Enemy Slayer saw Chipmunk standing on the dead monster's horn dancing. Enemy Slayer was assured that the monster was dead, so he went down to cut up the body. He cut off the scalp and heart and took them home.

Enemy Slayer told his mother that he killed **Déélgéód**. The mother insisted that no one goes near **Déélgéód**, because the monster is so mean. After her son told her four consecutive times, she went outside and held the scalp and heart as she danced and prayed for a peaceful future. She brought them inside their home and hung them by the doorway.

Flying Monster

Enemy Slayer left once again to find the Flying Monster. He brought along pinon gum. He wore the skin of **Déélgéód**.

He came to Flying Monster's nest atop Shiprock Pinnacle. Flying Monster carried Enemy Slayer to the nest. He found only four of the monster's children there. Flying Monster brought food to its children.

Enemy Slayer asked the children, "Which direction does your mother and father go and which directions do they come back from?"

They said, "Our father goes to **Dził Dah Neetinii**. When the male rain begins he comes back from the same direction and sits right there. Our mother goes to **Dził Kehozhonii**. When the female rain begins, she comes back from the same direction and sits over there."

Then Enemy Slayer sat down and waited for the monsters to come ba

He spread pinon gum where the two monsters sat each time they came back.

Soon a black cloud appeared in the east and began to rain very hard. Lightning cracked across the sky. Flying Monster was flying above the clouds carrying the figure of a man. He circled the nest and dropped the man into the nest. Then Flying Monster sat where he usually sits. His wings became glued to the rock, and he was unable to move. Enemy Slayer killed the monster immediately.

Soon after, black clouds appeared above **Dził Kehozhonii**. It began to rain lightly. It was the female Flying Monster carrying a woman. She circled the nest

and dropped the woman into the nest. Then she sat at her usual place. Her wings became stuck to the rock too. She was unable to move. Enemy Slayer quickly killed this monster as well.

He then changed the children into different birds. They turned into eagle, red tailed hawk, desert sparrow hawk and owl.

He killed both monsters and laid at the bottom of the nest. Enemy Slayer took the scalp and the heart.

He spent four days on top the pinnacle. He was unable to get down. Finally Bat Woman brought him down in exchange for feathers of the monsters. As she took the bag of feathers, she was warned not to take the feathers into the sunflowers, but she went ahead and walked to the sunflowers. The feathers turned into many birds.

Enemy Slayer only watched and laughed, then continued his journey home.

Enemy Slayer came home again and announced that he killed the Flying Monsters. Changing Woman danced in excitement again.

Monsters Who Killed With Their Eyes

Enemy Slayer continued his journey looking for monsters who terrorized and killed the Earth people.

Monster Who Killed With Their Eyes was one of the most feared monsters around. He would stare down on his victim and kill them. These creatures had a single eye. When people walked near them, they hypnotized and killed them.

Enemy Slayer knew this, and when one of them tried to hypnotize him, he threw salt into its eyes, making it blind. Then he clubbed it to death. This is how he killed all these monsters. He took their scalps and hearts each time he killed one.

Once again Enemy Slayer brought home his trophies and announced that he had killed all of the Monsters Who Killed With Their Eyes. His mother was not easily convinced, so he showed her the scalps and hearts. Changing Woman danced around again.

Enemy Slayer wanted to kill more monsters so he started hunting for them again.

Rolling Rock

He started looking for Rolling Rock Monster who lived in the vicinity of Mount Taylor, sacred mountain of the south. The Rolling Rock Monster was a huge rock who traveled around and crushed people to death. It was not easy to kill this creature. Enemy Slayer used flint rock to kill the rock, but had to chase the creature all over the place. Finally, it lay dead. Then Enemy Slayer started looking for another monster to kill.

Twenty-four Running Antelope

Enemy Slayer journeyed to the top of La Plata Mountain, sacred mountain of the north. He looked in all directions from there. Suddenly he saw a cloud of dust down below. He wondered what it was. Wind told him that it was the Twenty-four Running Antelope; they were very fierce. When people approached them, these antelope would run at them and trample them to death with their horns.

Enemy Slayer was told by wind to prepare fireballs with cedar fiber (**ashíih**). He threw the fireball over them and the antelope ran after it. The fireball fell into the water. The antelope came back and looked around in astonishment.

He threw another fireball to the south over Mount Taylor. They ran after it again. The fireball fell into the water again and the antelope came back again.

He threw another to the west and the antelope followed it again, the fireball fell into the rocks, and the antelope came back exhausted. But only twelve returned. The rest were left behind.

He threw the last one to the north, and the antelope followed it again. They came back completely exhausted. He killed them all and took their scalps and hearts, then returned home.

Reeds That Sliced

Enemy Slayer began on another journey looking for monsters to kill. He traveled to every area of land, never sleeping much. He traveled to the top of **Tóol** Mountain, and looked in all directions from there. He saw a white strip in the distance, and wondered what it was. Wind told him that it was Reeds That Sliced, and that it was dangerous. When you walk into the reeds, they will slice you to pieces.

Enemy Slayer sat and wondered how he would kill the creatures. Wind told him to use his matches to destroy the reeds: use cedar fibers to make fireballs again. Stand from the east and when the reed settles down again, throw the fireball into it. Enemy Slayer did exactly as he was told. He built a fire from all four directions to the reed.

Enemy Slayer used fire to destroy the dangerous reeds and traveled home.

Monster Who Kicked People Off The Cliff

Enemy Slayer journeyed to the **Dziłizhiin** mountain. As he was walking along he found a monster sitting on the side of a cliff. The monster kicked when Enemy Slayer attempted to walk in front of him. Enemy Slayer asked him why he did that. The monster said, "I have muscle cramps in my legs."

The back of his head was stuck to the rock and this prevented him from falling off the cliff each time he kicked.

This monster kicked people off the cliff. His children waited down below, and ate whatever fell in the nest.

He tried to kick him off the cliff, but Enemy Slayer broke off what was in the back of the monster's head. The monster fell off the cliff.

The children hid in the crevice of the rocks. Enemy Slayer built a fire at the entrance, then left for home. He returned the next day and found tracks leading out of the cave.

Some of the children turned into Paiutes, and others turned into Utes.

Tracking Bears

Enemy Slayer was informed about the challenger crawling in between the rocks to ask his sisters for assistance. Enemy Slayer followed her and was ready for a fight because he already knew that the sisters — bears — were getting

dressed for a fight. So, Enemy Slayer was advised to hand his clothes on a dead burnt tree which stood near the place where the challenger would return with her comrades. Enemy Slayer prepared a place on a ponderosa tree and waited for his enemies.

One by one, the big bears came out from the woods. One bear attacked the dressed dead tree and fell. The bear attacked the dead tree several times while Enemy Slayer watched from the tree, waiting for the bear to come into the right position, so that he could release his deadly arrow. The powerful arrow found its mark.

Another bear came and attacked the dead tree, and it also went down. The third bear came out from the woods, attacked the dead tree and again was killed by Enemy Slayer.

The fourth bear came out of the woods cursing and saying, "You may have killed by Brothers, but now try me!" She motioned to Enemy Slayer to shoot her as she pointed to herself. The fourth bear had her heart hidden elsewhere in an unknown place. At this time, Enemy Slayer came down from the tree for the battle. Enemy Slayer shot the bear, but the bear did not fall. Enemy Slayer had been trained as to what items (plants) to use when the situation of such occurred. As the bear chased him, Enemy Slayer threw one of these items at the bear when the bear ran close: **Ta sootse'** (water waves), **Tónibé' es'eesii** (footed water), **sei nidik'izi yidiileesi, hastl'ish** (mud). As the Enemy Slayer ran towards the bear's heart, he shot it.

Enemy Slayer butchered the female bear and pinched her body parts at various places. He threw the breast nipples up in the tree, which became pinon nuts as we know it today. The scalp he threw into the brambles, which immediately turned into a bear. This bear is the beginning of the Mountain chant Ceremony.

Coyote and Arrows

Some Created Titmouses were sitting and preparing arrows for the events. While they sat there with their arrows they were being teased about how small the arrows were. These two arrows were made of Ponderosa tree and Douglas Fir. The Created Titmouses were blessed with a song to move the arrows effectively. The Coyote did not know, so he challenged them, saying the arrows would not move and kill anything. The arrows headed for the challenger, for they were guided by the sacred songs, and followed the challengers to the east, to the south, to the west and to the north. Finally, after the fourth round in all directions, the challenger came to Round Rock and hid behind a rock. The arrows followed him and even passed through the window of the rock, which can be seen today. The challenger ran to the Sanostee Mountain and crawled into the crack of a huge rock in the thick of the tree. This is where the challenger's journey ends.

Journey to the Mountain

Enemy Slayer's mother said, "You have slayed many monsters my son. There might be no more monsters left."

He journeyed to all the monsters, starting from the east and traveling to the west, then from south to the north. There was no monster in sight. He traveled to every corner of the world, but there were no more monsters.

The Boys Visit Their Father The Second Time

The Boys again visited their father and returned the suits of armor and lightning weapons.

The songs that were used when the suits of armor were taken off the boys and the lightning weapons taken from their hands are often sung at the Squaw Dance as the holy stick is accepted.

After this visit, the boys returned home. Enemy Slayer felt angry and still hunted monsters and enemies on all the mountains. He met Gray Giant at Black Mountain, White Cliff. From here the shoe game started.

The first Squaw Dance Ceremony was held for Enemy Slayer and the Gray God received the stick. The second Squaw Dance Ceremony was held and **Naatl'eehtsoh** received the stick. The third Squaw Dance Ceremony was held and **Hastiin Naat'taah** received the stick; the fourth Squaw Dance Ceremony was held for Enemy Slayer. The group was searching for a cure to make Enemy Slayer well, so he would be happy again. The group decided to include a dance and brought six Hopi girls to dance. The tail feather dance was to be performed at this ceremony. This added activity helped him to get well. Coyote danced as he sang about the enemies. Enemy Slayer got well and was happy.

Gray Giant

Enemy Slayer continued looking for enemies. He met the Giant whom he visited and smoked with. The Giant prepared his pipe with his own tobacco, while the Enemy Slayer watched. Enemy Slayer admired the Giant's tobacco and asked, "Giant, may he exhange the tobacco, pipe and tobacco pouch?"

Shoe Game

The Giant agreed and suggested to have a shoe game. The Giant said, "There shall be a shoe game at the big cave. At the game, there, we'll wager," and Enemy Slayer agreed. The crowd gathered and organized themselves by having all the day animals on one side while the night animals sat on the other side. The owl took a piece of night and donated it, and the Giant took a piece of Dawn and donated it. These two pieces were put together to be flipped to decide who had first chance at scoring. The day animals at that time did not wager daylight against night which was wagered by the night animals.

The **Tóhast'óshí**, game ball, was made out of yucca root and counters out of yucca leaves to keep the score for both teams. There were 102 counters plus a special leaf representing old age. The counters represent the number of years for people to live from birth to 103 years. Next was a club, to hit the shoes in seeking out the hidden game ball. The Giant's had feathers tied to the heavy end. The bear had another club which had feathers tied to the heavy end. The bear had another club which had the original natural appearance with leaves and all on the heavy end.

The antelope stepped forward and flipped the pieces of night and Dawn up in the air as the crowd cheered. One crowd yelled "Gray!" The white side (Dawn)

of the object landed up and the crowd had a start of chance. A bat jumped up out of the crowd and spread his wings for a curtain so his group could hide the object in one of the four shoes behind the curtain. The bat, with his wings spread like a curtain, sang "**Łibooo-o eiyanaa ts'ída nahoot'ineegi yadi naagha**." The song described the antelope standing in the middle of the crowd where he could easily be seen.

The curtain was removed and one of the night animals found the game ball on the first try. It was now the night animals' turn to hide the game ball and they used night for a curtain.

Porcupine sang this song while hiding the ball:

Bik'eedéyįįnii tóó'líáa la,
Bik'eedéyįįnii tóó'líáa la, éí naayaah
yáádishą́' diyinishįį gah t'oo t'aal

When the curtain was removed, the Giant went to find the ball. The feathers on the club guided him to find the ball very easily. He got the ball object for his team. His team held the curtain to hide the object.

The bat sang another song while hiding the ball.

"Kenídinilá yooyee yeehee,
kénidinilao, kenidinila yee yeehee"

Another song

Keshoozhi kéé́yę́ę́ yeenihaaniyóó, yóó, yóó was sung as the bear attempted to hit the object. He got the object for his team. These are the first four songs of the shoe game. There are other songs such as —

yei'líitso jiníla nei, yei
cháál asdísił

Coyote jumped up and spoke, saying that the teams had forgotten him that he lives in both worlds — day and night — therefore he wanted his song to be included. Of course, he had a trick in mind. He requested to hide the object in the shoe for his team.

einei aíyoo aya weenéí yaa hai nei
eí néí aíyoo weenéí aí yoi wee nei
eíya, eíya, weenei

Coyote hid the ball as he sang the song. Another person watched him closely so when the other team member came over to take a chance in finding the object, he would not trick his own team. Today, a person who is cheating will often signal with some part of his body like his eyes as Coyote used his ears to give away the location of the ball at this game.

Song: **A t'ahdoo haa'ásiihda**
A t'ahdoo haa'ásiihda
A t'ahdoo haa'ásiihda.

This song may vary depending on how many counters the players have.

At the first shoe game, the ball kept going back and forth between the two teams and the teams were not making any points.

Crow came forward to hide the object. As he did the object he sang:

Ai á éí na, áí á éí na
Ai á éí na, ya ha'a éí naaga
Ai á éí na áí á éí na ha'á éí naago

Song: **Ashii éí jéélideeh hooshįįgo**
ké doojiniida łeh

Bear missed and missed several times. This caused a big commotion between the players.

Owl sang as he hid the object:

hakáahta' hoojįnii
bígish yiyiilsá
ee' aní yaa éí neeya
hakáahta' hoo'įįnii
bigish yiyiilsą́
Náá'asjaa' hastiin
Alseh alnaa daaa jini yę́ęgo
baa saad hahánéegi
héézníd á
Ahéézníd a hioo-oo héí

The Giants' team tried four unsuccessful times and finally, the Giant took a turn and succeeded in locating the ball. Turkey came up in the front and hid the object in the shoe as he sang this song:

Tązhii halįį'
Tązhii halįį' yaa éí naa eína
naheí dził ni'áagi
ts'ída dzizgaigi chǫǫh
yooyéélgo hazaa holeeł yaa eína, eína

Again the night animals missed four consecutive tries.

Squirrel helped his team when his team wanted to have the shoe covered smoothly with dirt. Squirrel hid the object in the shoe:

Hazeí ooní heí éí éí
Hazeí ooní heí éí éí
Hazeí ooní heí éí éí
shí naashá doo eí

The two teams played the game all night long, but neither could win all the leaves of the yucca. The morning was near and the game was still far from ending.

The day team was losing. Locust's shell sat there, while he crawled in the dirt which was in the shoe and said there is nothing there.

Gopher went outside and burrowed to the four shoes to search for the object. In searching for the object, they chewed holes in the bottom of each shoe, but did not find the object.

The white people have not yet discovered the shoe game tools. The shoe game tools are still there. In case the world does not go in the right direction, the tools may be used again.

The shoe game and prerequisite songs are as important in the game as in other ceremonies. The animals sang their songs: Owl, Crow, Bear, Pack-Rat, Gopher, Snake, Rabbit, Porcupine, Butterfly, and Locust. The ceremonial songs were originated from these shoe game songs that the animals sang. The sacred animals played the game during the summer at that time. So today, the shoe game may not be played during the summer.

There was a tape of shoe game songs which allowed it to be sung like a Squaw Dance song. This is wrong.

This song: **"nahasch'id siti nei na**
nahasch'id sitį neí na
nahasch'id sitį neí na
nahasch'id sitį neí na
nahasch'id sitį, neí na
hata hwiishįíníigo jizhtį
hatáá' nidzoogaiyígo yizhtį na"

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is a base for one of the chants in the Shooting Way Ceremony.

One of the team members, Owl, had the ball in his hand. Gopher returned to his team and advised the Giant as to who had the object in their left hand. With that advice, the Giant went and hit each shoe, saying "There is nothing in here." Owl, who held the object in his left hand, nervously looked on and moved his hands around and about the shoes. Suddenly the Giants hit Owl's hand with the club and took the object.

Now the teams had an equal amount of counters. One team won 50 counters and the other team needed 50 to win.

Then Moth said, "I want to learn to play the game." He began to sing:

íí'í'aahii nee
íí'íaahnii nee yaa aní
éi yeehee éi yeehee
kwiyaah kwiyaah
bitta' iilgai yee
bik'e yiskąyęę
hááyíílła hi' oo woo hei
hááyíílła hi' oo woo hei

When morning came, the teams decided to stop leaving the game unfinished. The dark cave canyon is the place where the animals played the shoe game. The counters — club and ball — are still there in the canyon.

On the morning after the shoe game, the white clay was mixed for animals to apply to themselves before they departed. The animals indicated which direction they were headed. Bear was slow in getting started for his destination. The sunlight shone on his back. Snake also was slow in moving. Because these two were slow when the sunlight shone on them, they were able to live in both the day and night worlds.

Enemy Slayer never did get the tobacco pouch pipe and tobacco from the Giant, because the game was never won.

The shoe game the animals played completed the chores and responsibilities of animals. Each then departed and left to be free in the world.

Enemy Way Ceremony

After the ceremony, Enemy Slayer roamed the country and was happy to announce that he did not find any enemies or monsters to fear.

A ceremony was performed for the two boys. Another ceremony, called "Blessingway," was also held for the boys.

Here is where the Singers, Talking God, **Naatl'eetsoh**, and **Nashdoitsoh** made several mistakes in singing the hogan songs. Each tried to finish the song with a correction, but could not. They held back and sat silently after they made these mistakes.

Changing Woman herself corrected the songs, completing them for her children and herself. She corrected the songs while singing the Warring Ceremonial songs. This became a Warring Ceremony similar to the Blessingway Ceremony.

After Changing Woman corrected the mistakes in the songs and sang the Warring Songs, all began to sing to finish the Blessingway Ceremony for the two boys, Enemy Slayer and Born for the Water. All were encouraged and happy. There was music in the air.

The Holy People designated certain places to be holy and make the songs for the places such as ridges, mountains, rocks, cliffs, arroyos, springs and everywhere. Holy People voiced and indicated their preference as where they would live forever.

The day had come for Holy People to go to their designated and chosen places. White Bead Woman went to the east, south, west, and north and returned to the Central Place. She had gone on these trips to check out the places, and reported to the group that all was right and met her approval.

The songs and ceremonial activities were all placed in the designated places. There were musical sounds in the sky and on earth. Everywhere there was music.

Thus it was for creating songs, prayers, and ceremonial activities. "There will be more new songs added from here on," was the message left by the Holy People.

Most of these events were first experienced by Coyote. Coyote is included in almost every social activity and ceremony, including the Blessingway Ceremony. Coyote is also included in the Enemy Way chant (Squaw Dance).

Ei yaa'a hoo, Ei yaa' a noo
Hey nei yaa' yao, Hey nei yaa yao
Hey nei yaa yaa o, Hey nei yaa yaa o
Yoo yoo wina, Yoo yoo wina
Ei ya yih wii yaa', Ei ya yih wii yaa'

The Blessingway Ceremony includes the following colored corn: white corn, yellow corn, blue corn, mixed color corn. The cornstalks should be a healthy plant from the bottom to the top, and as healthy and pretty as the earth is. The cornstalk does not have blood, just as the earth does not have blood. For this reason, if you have blood on you, the Blessingway Ceremony may not be performed for you; nor should a person who has blood on them participate. If you have blood visible on you such as cut wounds or monthly menses, the earth offering may not be made for you.

The Blessingway Ceremony then, is a ceremony that should be performed without blood. Your body, corn and earth are involved in performing the Blessingway Ceremony and they should be as pure as possible.

Shii shidaa' ei ei looyo
Baa natsidzikees leh

Thinking of a location to plant the corn.

Shii shidaa' ei ei looyo
Baa niyajilti' leh

You discuss your corn as to where you will plant

Shii shídaa' ei ei looyo
K'ad k'ídoolya yeeh
Shii shidaa' ei ei leh
K'ad k'idoolya yeeh
K'ad la'h haaya
K'ad lah deeya
Shi chí'i haadziih

A corn stalk top has tassels with young birds singing

K'ad bitse kaagi dootl'izh
K'ad ayaash dootl'ish

This is the Blessingway Ceremony.

Here, the pollen which was shook off the animals, the horses and those that were at Sun's house.

Diné

The group asked "What do we call the human beings?" The First Man, First Woman, and First Girl were asked about the **Diné**, five fingered beings.

The earth, white and yellow corn (meal) were used for making both female and male human beings. This is the reason for using white corn meal for drying male patients and yellow corn meal for female patients.

All plants were blessed with the smoke.

Enemy Slayer's traits were the pattern that was used in shaping human beings.

Talking God, Harvest God, First Man, White Bead Woman, and Changing Woman were present in forming a human being, and the holy did not move for awhile. All night, the group worked in trying to get the body to breathe. This was the twelfth attempt to liven the person when Talking God went outside the Dawn. Twice, he heard the songs from above in the direction of the east. He returned to the group inside the hogan and told them that he heard songs in the direction of the east.

Sure enough, the Holy people (Rainbow people and Air people) were approaching the group, singing a song.

"K'ei yei yoo
K'ei ya hozho
Diné shi diyoo wo
Naaha k'ei ya hozhoo
Diné shi keya hozho la 'ei ya"

There were two groups of Holy people, six Holy people in each group, who approached the emigrants: one group of Holy people approached on their left side while the other group of Holy people came on their right. All the Holy people wore feathers.

White and yellow corn meal and corn pollen were used for offerings to the Holy people as the two groups came down.

The created **Diné** who could not breathe and move, suddenly got up on their feet and stood. Talking God named **Diné** as close kin.

All Holy people played an important role in creating **Diné** and we are blessed with holiness.

After the Holy people performed and blessed the human beings who had just been created, soap and water to wash the newly-created persons were prepared.

Bijí, a special day, was set aside, and all were preparing for the final night of the ceremony, in which the newly created human beings were the patients. Many came, identifying themselves as human beings and living creatures.

All clans were identified at this time.

Different kinds of foods, such as edible plants, were prepared and brought in the hogan, where the ceremonial event was being held. All foods were placed in a circular manner around the fireplace.

The singing began with the hogan songs. The songs for hogan were completed.

Water was sprinkled on the food and on all those in the hogan. The group ate and so did everyone else in the hogan.

Through these ceremonies rain and good health would be requested and received just as the Holy people presented themselves when the **Diné** are created.

The group began singing for the night. The final night singing lasted all night. The group sang hogan songs first. White Bead Woman took over and began singing songs as well as Changing Woman. They took turns in singing songs. The patients also took part in lead singing. The patients sang six songs as they took turns in singing.

Others who came also had turns in singing their own songs. The singing was very active for all who participated.

The group went outside to make offerings and prayers again.

The grinding stone was placed left side while the other, smaller stone, was placed right side. The stone grill was also placed by the grinding stone. The plant brush used for cleaning the grinding stones was placed to the left side of the grinding stone. From here the Blessingway Ceremony was complete.

White Bead Woman Song is very important to know and to have in your possession. The Holy people sang this song after the mountains were placed in their positions. According to this song, the animals were made as well as other living creatures that became a part of the **Diné** Society. This song was sung to make everything safe and effective for generations to come. Today the same song is sung to renew the effectiveness of the Holy people on earth and kéep all created things intact. This song will be for you and your children as White Bead Woman prepared and sang as she journeyed among the mountains before she left. She blessed all the placed mountains. How much you have learned will always stay with you while others may believe that the only time to sing is during ceremonial activities.

You have aims and clear directions for your careers and this song will help you. All have a purpose in life, and this song is for protection and your guide.

Placing of the Animals

Corn pollen sprinkled with horses was discussed again; sacred songs were sung until dawn. A decision was made to place horn, game animals, sheep, deer and other animals on earth. Songs and prayers were bestowed to each animal.

Haashch'éélti'í and **Haashch'é'óghaan** traveled to **Sis Naateel**, part of the La Plata Mountain (sacred mountain of the north) to find the animals that were to be placed on earth. They found a man when they arrived there.

The man said, "What are you here for?" The two travelers said, "We are here to take sheep back to our people." The man was called **Be'gochidí**. He said, "There are no sheep here."

The two travelers were very persistent. They asked for sheep four times, but **Be'gochidí** refused to cooperate four times. Finally he said, "All right, take a look in here," as he opened a door to the east. The two travelers saw all kinds of plants, including flowers, growing abundantly. They also heard the sound of sheep bloating.

They saw the same in the south. The sheep were white in the east and gray sheep in the south. The sheep were black in the west. A variety of colored sheep were in the north. The two travelers said, "We came for these."

Be'gochidí said, "Wait, let me ask **Be'goltsooí**." **Be'goltsooí** agreed to give sheep to the two travelers, however, he gave them plants that were to be used to create sheep. Then they traveled back to **Dził Na'oodilii**, Huerfano Mountain (sacred mountain of the north).

The plant was chopped and ground immediately. First Man and First Woman said, "It will not work if nothing is added — add soil to it."

So soil from all four directions was quickly gathered: brown soil from east, blue soil from the south, yellow soil from the west, and black soil from the north.

White Shell Woman offered turquoise, white shell, abalone shell and jet to be added to ground plant and soil gathered from the four directions. The different elements were then ground. People gathered around, and began singing sacred songs.

Miniature models of horses and other animals were made. There was a turquoise horse, a while shell horse, an abalone horse and a jet horse (some people have asked where donkeys and mules come from. They were placed on earth later).

A life feather was placed on its feet and arrowheads were placed at the bottom of its feet; banded calcarous arogonite was placed on their feet, lightning gave it power to travel, dark sky made its tail, red rock its heart, dark wind and blue wind its breath, corn its ears, white shell its teeth, big jagged star its eyes, and various plants sprinkled over it. This is how horse was dressed, and came to life. The same thing was done with the sheep. However, game animals were placed on earth first, both male and female species.

Goats were obtained from Zia Pueblo Indians of New Mexico.

Horses were placed on earth first, then game animals. Presently, plants are used to treat animals that are ill.

These animals represent rain. Male horse represents male rain and female horse represents female rain.

Some people think horses are useless, but they are sacred because they represent life. This includes other animals too.

There are sacred songs for horse even though they do not sing. Even parts of our body have sacred songs. This keeps us safe and healthy as we journey through life.

We are protected by the holy winds, which tell us in advance that there is danger ahead. Horses and other animals have protectors too. All animals have sacred songs to protect them.

Horse's Song:

Nizhonéí haíí yee, nizhónéi háíí yee, nizhonéi
háíí yee ná, nízhonei shích'í yeh k'ad
bine' hozlįį' haii ye, Nizhonéí háíí yee,
nizhónéí háíí yee, nizhónéí háíí yee ná,
nizhónéí shích'į yeh k'ad bine' hozlįį'
haii yee,
K'ad Yoołgaii Asdzání biyázhei shíníshįįgp
ná, nízhónéí shích'í yeh k'ad bine' hozlįį'
'eii yeh,
Yoołgaii yee bee shighanii yee ts'ídaí na'ál
níí'íah 'eii ná nizhónéí shích'į' yeh k'ad
bine' hozlįį haii yee,
Yoołgaii bee hooztélí ts'í bíkáájį' ná nizhónéí shich'į' yeh k'ad
bine' hozlįį 'eii yeh,
Yoołgaii yee naadą́ą́' 'eíish chíní yee 'íí'áajį' ná, nízhónéí
shich'įí yeh k'ad bine hozlįį' haii yeh,
Yoołgaii yéíí łįį' 'eii ná nízhónéí shích'į' yeh k'ad biné hozlįį'
haii yeh,
Dootł'izhii 'éíí łįį' 'eii ná nízhónéí shích'į' yeh k'ad biné gizkįį'
hai yeh,

Diichilí 'éíí łįį' 'eii ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
Bááshzhiin 'éíí łįį' 'eii ná nízhónéí shích'į' yeh k'ad biné hozįį' hai yeh,
Łįį' 'altáóós'áíí yeii ná nízhónéí shích'į' yeh k'ad biné nozliįį hai yeh,
Shiihooghanii yeh, ts'ídá nítsístłáaįį' ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
Łá bítsé silaii níbíkįįgį' ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ad yich'į' biinéí dííts'aa'goo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ad yich'į' binnéí' nizhónígo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eíí doo shił hánálzhíishgo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eií dibé shiił ch'ínálzhíishgoo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eií dibé shiił ch'ínálzhíishgoo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eiigi bee shiił nádílzhíishgoo na nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
Bízhí 'edilhilgo lá Biiyínéé' bił 'áhíí' silago lá k'ad shihiníláagoo na nízhónéí shich'į' yeh k'ad biné hozlįį' hai yeh,
Naáts'íílídí yéh t'áá bíhádídíní yeh nanise' 'altaas'éí yeh, t'áá bíhádídíní ná nizhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eii dibé shich'į' náyáyáagoo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eiigi bee shił hóné díí nishnáájí lá, yee shílák'ééyáago ná nízhonei shích'į' yeh k'ad biné hozlįįí hai yeh,
'Eii dibé shilįį' 'éí siłį'goo ná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ee'ánadílzhíshgo 'aadóó nídílníishgoo ná nizhónéí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ad sa'ánáágháíí yee hiiná, k'ad bik'é hózhóní yee hiiná nízhónéí shích'į' yeh k'ad biné hozlįį' hai yeh, ...

White Bead Woman Song

Heiya neiyei gonga 'ei ei yahei 'ei 'yee
'ei 'ei yahei yei yei yeh, 'ei'ei yahei'ei
'iyee' 'ei'ei yahei yei yei 'inaa; 'ei'ei
yahei yeiye 'anaa 'ei'yei ya'ei yeiyeiye'
newiyoó-wo. (Refrain)
Yoołgaii asdzani nishłineego yiiyił, hanadaa
yang yang yash neiyoowo
ts'í ha'ii'aahji biyáashdęę́ yiiyił hanadaa
yang yang yash neiyoowo
Jįhonaa'ei nínhoo'aáshdęę́ yiiyił hanádaa
yang yang yash neiyoowo
Yáni'hool'aashdęę́ yiiyił hanádaa
yang yang yash neiyoowo
Jįhonaa'éí iyeeye bíhádidini dootł'izhiishgoo
yiyił hánaddaa yang yang yash neiyoowo
Ts'í yá'ałnií'ígi yiiyił ninádaa
yang yang yash neiyoowo
Tsi'í shik'iíyeeyee yiiyił ninádaa
yang yang yash neiyoowo
Jįhonaa'ei íyeeye bíhadidini dootł'izhiishgo
ts'ídá shik'iíshdi k'ad néiyiigha'áyigo
Bił yáníłti'íshgo akodónííl yélá yiiyił
hanádaa yang yang yash neiyoowo
Tsą́'anaaghaá 'iyeeye bik'e hozhoni nishlíní'igo
yiiyił hanádaa yang yang yash neiyoowo

Refrain:

'éíéí yahéí'éí 'íyee, 'éí'é yahei
yei yei yeh, 'é'éí yahéí'éí 'iyee' 'ei'ei
yahei yéíyei 'ínaa' 'ei'ei yáhei yeiye 'ánáá
'ei'eyi ya'ei yeiyeiye' neiyoowo
Bił háyoołkali 'ashkii yeinishlinéego yiiyił
hanádaa yang yang yash neiyoowo
Ts'í há'íí'aajį' biyáashdęę́' yiiyil
hanadaa yang yang yash neiyoowo
Tł'éhonaa'ei yani' hool'aáshdęę́ yiiyil
hanádaa yang yang yash neiyoowo
Níni'hoo'áashdęę́' yiiyił hanádaa
yang yang yash neiyoowo
Tł'ehonaa'éí íyeeyee bíhádidini łitso yéiyigo
yiyiił hanádaa yang yang yash neiyoowo
Ts'í yá'ałnií'ígi yiiyił hanádaa
yang yang yash neiyoowo
Ts'ída shik'iíyigi yiiyił hanadaa
Tł'ehonaa'ei iyeeyee bihadindini łitso
yéíyigo ts'ída shik'íishdi k'ad
néiyiigha'áago bił yajiłti'ishgo akodóniíł
yęlá yiiyił hanádaa yang yang yash neiyoowo
Tsą́'anaaghaaíyeeye bík'e hozhoni nishłjnéego
yiiyił hanádaa yang yang yash neiyoowo

Refrain:

éí'éí . . . .

Origin of the Four Clans

After Changing Woman taught and helped the people (animals) living within the four Sacred Mountains, and after all the monsters were killed, the Sun wanted her to come and live with him. He promised to build a home in the Western Ocean just for her. Changing Woman did not want to leave the land and the people she loved. Finally, the Sun and the Twins, her sons, convinced her it would be best to come to a new home in the west. In order that Changing Woman would be lonesome, some of the people decided to go with her to her new home.

These people (animals) lived with her in the west for some time, but later they became lonely as they heard of people like themselves who still lived in their old homeland. It was there that Changing Woman thought that there should be more people, so she created more of them (humans) by rubbing the skin from her breast, from her back and from under both arms. In this way she created the first four clans, Changing Woman rubbed the skin from her breast and formed people who became the **Kiiyaa'áanii** clan. From the skin rubbed from her back the **Honágháahnii** clan was formed. From the skin under her right arm **Tó Dich'íi'nii** clan was created, and from the skin under her left arm the **Hashtł'ishnii** clan was made.

When they left the west, Changing Woman gave each of the four clans an animal pet as a guardian. A headman for the **Kiiyaa'áánii** (Towering House) clan had been given a **Shash** (bear for protection). The **Honágháahnii** (One Walks Around You) clan was given a **Nashdoi** (lion). Another, who was to be the first member of the **Tó Dich'íi'nii** (Bitter Water) clan was given to **Tł'ish Tsoh** (bull snake). The human to be the first member of the **Hastł'ishnii** (Mud) clan was given a **Dahsani** (porcupine).

With their animals the four groups left for their land in the east, south, west and north to each of the four sacred mountains. At each of the mountains a Blessingway ceremony was held for people to make their homes.

Hajíínáí

Hajíínáí hoolyéhídi ha'aznáa, jiní. Níléí ni'bitł'áahdęę' lók'aatsoh éí bee hadzizná, jiní. Áko níléí ahadadiłáníígóó éí hódeiníłkąą, t'ááłá'í nídáhígo. Naaki ts'áadahgo 'ahadiłą, jiní. Wóóneeshch'įįdii éí ts'ídá alą́ąjį' yigáał éí t'áá oogołgóó t'áá akǫǫ́ lók'aa' hoł nooséél. Náákóne'é 'éí Nahashch'id, áádóó Áłtsé Hastiin dóó Áłtsé Asdzą́ą́. Naatłéétsoh dóó Náshdóítsoh éí alą́ąjį' yeiníłíjgo áádęę' ha'anzá. Náákóne'é Áłtsé Asdzą́ą́ hayáazhgo óolyé, Áłtsé Ashkii dóó hach'é'égo éí Áłtsé At'eed. Náákóne'é éí Yoołgaii Asdzą́ą́ dóó Asdzą́ą́ naatł'áah. Áádóó éí Haashch'éélţ'í dóó Haashch'é'óghaan 'éí náá'ákóne'é Náákóne'é éí Naayéé' Neizghání, Áłtse' Neeyáanii dóó Tó Bájíshchíní, 'Akéédóó Neeyáanii. Náákóne'é éí ni' yitá't'ah naaldeehii t'áá 'áłtso, díí wółáchíí' ádaat'éii, nááná ch'osh da diné danilį́įdą́ą'. Áadi Ma'ii nááná, Tązhii éí bee nihoneel'ą́ą.

Áko níléi wóyahdęę' yádiłhił baazhnínáa nítéé' tsé' lá jiní, yádiłhił. "Tsé lá héi, Áko shą' hait'éego dooleeł?" hodoo'niid, jiní. Áají tsístł'a 'azná nilį́ ákwe'é dį́įdi ná'ásdlį́į'go. Áádóó t'áá áko t'áá bí Wóóneeshch'įįdii. (Jó 'éí t'áá 'áłtsojigo doo tsístł'aagháah da.) Éí áádóó adeeznilígíí níléijį' yigha'níníł, yádiłhił. Áádóó ákóne'é, éí tó hiníláá lá, jiní, éí yighánáánínił. Náá'ákóne'é éí tsélá, jiní. (T'áá íiyisíí t'áá tsé), éí yighánáá'nínił. Náá'ákóne'é éí dził lá, jiní. (Áko dį́į' ałkéé' yigha' nígeed.) 'Áají' hajiyáá nítéé' tó náána lá, jiní. 'Áádóó ájíní jiní, "Tó náána lá héi, díí bik'ee niidzołę́ę t'áá ákónáahoot'éé lá t'óó 'ahayói tó."

A'ko nítéé' haiłkáahgo t'óó 'áłtso hoot'įįhígo át'ée łehígi áhoot'e, jiní, t'óó hoot'in. Náána níléí yádiłhił ałdó' ákót'e, jiní. Níléí ha'át'éegi da k'os dah si'ą́ą dooleełígii éí ádin, jiní. Áko t'óó 'ahí nahalingo dashoogishgo bee tł'éé, jiní.

Eii áko tóhą́ą kodęę' dah yilk'ołgo eii akóyaa adoonahígíí bits'ą́ąh áádóó kwe'é hahoodzánee bidáá' gónaa hashtł'ish ahéiinítsi, jiní, tóhą́ą bich'ą́ąh. (Níléí ha'át'éiigi da tó bich'ą́ąh dázhtł'eełtł'inígíí nahalingo.) Hashtł'ish ahéiinítsi áádóó łínda yeiidiitł'in. Éí de yootł'į́įgo níléí tóhą́ą bilá́ahgóó yeiidiitł'ingo áádóó 'áají' Wóóneeshch'įįdii hanáádzísdzáago áádóó 'ázhdííniid, jiní. Zíil yiists'ą́ą'go (níléí tó niteel bikáa'gi tsin naa'eeł hoł yigáał nahalingo shį́į t'óó níléí 'áłts'ą́ą' ha'ą́ą ayoot'į́į'.) Tsin dóó ch'il nidi doo łá háát'i' da, ádin, tó t'éiyá. (Éí áádóó ázhdííniidígíí ałdó' k'ad shį́įgo bee béehózin Wóóneeshch'įįdii hahodiłdla'go. Shoo, Dííshjíga' ha'aznáá la', k'ad shį́ íiłní' lá, ha'niih.)

Wóóneeshch'įįdii dóó Chíishtahiiłgaii

Áko áádóó 'ázhdííniid nít'éé' níléí ha'a'aah sha'shiníjigo hodiists'ą́ą́, jiní, áajį' hááhgóóshįį́ tó náadiidáah silį́į́, jiní. (Níléí tó niteel hááhgóóshįį́ yáá'iilish nahalingo náádiidáah łeh), 'éiigi ádzaa, jiní. Níléí táłtłááhdęę́ shįį́ haaswodgo hwiiłtsą́ągo áádęę́' hach'į' nikeelwod, jiní táłkáádęę́. (Tsin naa'eeł táłkáa'gi yilwołígíí nahalingo áádęę́' na'ashǫ́'ii táłkáa'gi yilwoł nahalingo nooł'tliizhgo yilwoł, jiní.) Áajį' hachį' niilwod, jiní, hashtł'ish yazhdiitł'inée bikáádęę́' dah dzizíjgo, Chíjshtahiiłgaii wolyé, jiní. Eii k'aayéeł nahalingo bine'dęę́' dah siyíjgo áádęę́' t'áá ákо atsee' beist'áán wolyé, éiidí áádęę́' hayíízǫ́ǫzii' t'áá ákо ła' bizéé' góyaa ayíítsi beist'áán wolyé, éiidí áádęę́' hayíízǫ́ǫzii' t'áá ákо ła' bizéé' góyaa ayíítsi dóó ła' éí wóyahdęę́' ayíítsigo ałná hayíízǫ́ǫzii hayaajį' ayíílđeel, jiní.

"Hágo shíí nisha' éí ha'át'íí na'álíil?" hałní jiní. Eiish t'áá níłdįį ahoodzaníígíí dziniizíį'ii' áádóó 'atsee' beist'áánée nízhdiilaago t'áá ákо hajéí gónaa ahidiníłnáago bignázhnítsigo ałná hajíízǫ́ǫzii' ájíní, jiní.

"Wóóneeshch'įįdii éiina, Shijéí yahookǫ́ éiina héi ya'ahoh"

Áádóó atsee' beist'áánée biyaajį anijíílđeelii' t'aadoo hanáánáádzí'í t'óó dah nídiilwod. Łigai, jiní, éí haa yílwodígíí.

Áádóó nit'éé shádí'áah sha'shiníjigo nááhodiists'ą́ą́' nít'éé t'áá éiigi át'éhígíí ła' hanáánáswod, jiní. Éí dootł'izh, jiní. Ákwe'é t'áá ákónáánát'éego yaa nááhoneesnáago anínáánáalwod. Áádóó 'e'e'aah sha'shiníjigo ła' haa náánálwod, jiní. Éí łitso, jiní. T'áá ákót'éego yaa nááhoneesná. Áádóó inínáánáalwodgo náhookǫs sha'shiníjigo nááhodiists'ą́ą́', jiní. Áádęę́' ła' haa náánálwod, jiní éí diłhił, jiní. T'áá ákót'éego náánáa yee yaa nááhoneesná. Áajį' t'áadoo hadaasdzíi' dago kéyahą́ą́ baa joosbą́. Áádóó adáádzoodzá, jiní, níléí bił joonéłęę bich'į'.

T'áá ákо áádęę́' Naayéé' Neizghání, Áłtsé Neeyáanii hanáánásdzá, jiní áajį'. T'áá ákо hał hayíí́ą́ą́ dóó níléí ha'a'aah sha'shiníjigo nooltí'iizh yee adeezoh tóhą́ą́ bá. "Hahą́ą́h," jiníigo. Áádóó shádi'áah sha'shiníjigo náánáa 'éí béésh'est'ogii yee náá'deezoh t'áá k'éhézdongo. "Hąh hąh," jiníigo. Áádóó 'e'e'aah sha'shiníjigo náánáa éí hał yee nooltł'iizhgo náá'deezoh. "Hahą́ą́h," náádoo'niid. 'Áádóó náhookǫs sha'shiníjigo náánáa, éí béésh'est'ogii yee t'áá k'éhézdon yee náá'deezoh. Tóhą́ą́ ałtso ákóyaa adahaazna' níléí da'niíłts'ą́ą́'góó. Éí k'ad nílédi nihi náhaazlá.

Áádóó adanínáádzoodzá, jiní. Áádóó díjdi nínáá'ásdlíjgo Nahashch'id áajį' haho'dis'a'. "Haa'í shą' hasínááh, náhooltseii daats'í ho'doo'niidgo áajį' hajiyáá nít'éé t'ahdii hoditł'éé, jiní. Éí áadi hashtł'ish biyi' tázhdíiyáhą́ą́ éí t'óó hatah hwiishjin silį́į́', jiní. Áádóó 'adáádzoodzá, "T'ahdii hoditłéé' lá. T'ahdii t'áá ákótoot'éé lá," jiníigo.

Haashch'éélti'í

Áádóó, "Ha'át'éego lá dooleel" níjiní Yoołgaii Asdzą́ą́. Éií t'áá ákó Haashch'éélti'í hó'lnii'. "Ádoolníilgo lá haz'ą́ ni. Eii yoołgaii nílátsíín názt'i'ígíí łá di'ni'aah," bijiní jiní. T'áá ákó hálátsíní yę́ę łą' baazhdii'ą́ą́ dóó Haashch'éélti'í baazhní'ą́, jiní.

Nilch'i

Éí áádóó níléijį' hajiyáá dóó yoołgaii yę́ę hálánézhí bílátahgi nizhní'ą́ągo bee iijíiltązh, jiní, níléí ha'a'aah dooleełgóó. Éí nílch'i biyeel ájiilaa, nílch'i jíikeed. (Ákó ádin t'óó hodilkǫǫh. T'áá ha'át'íi da níléí tsin dóó ch'il nidi doo łą' íít'i' da, jiní.) Éí nílch'i jíikeedgo áádóó adáádzoodzá, jiní.

Áádóó dį́į́di nínáá'ásdlį́į'go Hasbídí hanáánást'a'. "K'ad daats'í náhooltseii haa'í shą'. Ts'ídá daats'í ha'át'íi da 'ádin?" hodoo'niidgo Hasbídíi anáánáát'a'. Éí háágóóshį́į́ tádlyeedgo dį́į́di nínáá'ásdlį́į'go nát'a' nít'éé' tsédch'il bit'ą́ą' néílníla, jiní. "Haalá áháné́éh, hodiyin lá. Diné łą' ké́éhat'į́jgo 'át'éé lá hodoo'niid, jiní. "Náhooltseii," níigo tsédch'il bit'ą́ą' néínílá. Áádóó 'íinda áajį', ha'aznáa, jiní.

Díí hahoodzánígíí éí doo ahéé́jígháah da, doo ál'į́ da, hodoo'niid. Áko Ma'ii éí t'áá łáhígi át'éego naalchi'í nilį, táałáhígi át'éego 'ooshk'iizh yigáał.

Ma'ii Dóó Téé́hoołtsódii Biyázhí

Áko hadziznáago, nít'éé' tóhą́ą aadé́ę́' t'áá hakéé' hanáánásk'ol, jiní. Hááhgóóshį́į́ áádé́ę́' dah yigoh ádáhálchį'go. "Ha'át'íí yiniinaa 'át'į́? Ha'át'éego lá át'į́į lá?" ha'ní jiní. Díí hajiznáago bidáá'dóó nidzíiztą́, ahéézhnídá. Nít'éé' biyi'dé́ę́' Téé́hoołtsódii bidee' háájil, jiní. Ákohgo íinda biniinaa át'éhígíí, Ma'ii baa'ayohoosnií'!

"Shoo, Hastiin nidó' ánít'íigo biniinaa kót'éésh łeh?" bi'doo'niid, jiní. Áajį' t'áá ch'éé́h neinił'ingo t'áá ch'éé́h yił nanit'ingo bił hadazdees'į́į', jiní, díí Téé́hoołtsódii biyázhí néidiilá. Éí neinł'ingo yoołéełgo hadziznáago áajį' haizlá. "Díí daats'í," níigo áajį' niiníla, jiní. "T'áá ákó doo baa nídoolyéeł da," hodoo'niid.

Haashch'éélti'í dóó Yoołgaii Asdzą́ą́ kǫǫ́ nizh'níłlkaad, dook'aak'ehii niilkaad. T'áá ákó ákwe'é nitł'iz bits'á'nil. Díí Haashch'éélti'í éí ch'il t'áá áltso yoołéél. Ch'il díí akǫǫ́ dahólónígíí bee nidahaghá danilínígíí. Áko Tóowokáał kóníltsogo łeets'aa' nahalingo áyilla, biyi' haz'ą́ągo. Áádóó

ákóyaa nitł'izę́ę́ biih yi'nil t'áá ahidadiit'ą́ągo. Náánáa t'eeshchíih dó' biih yijaa'. (Díí t'áá hakéé' hanáánásdzáago éí kodi t'áá ákónáádoo'níił. Tóhígíí éí doo ádoodjįł da éí yiniyé át'į́.) Áajį' nitł'izę́ę́ bideegiizh dah yiską́. "K'ad nílááh," bi'doo'niid.

Díí nitł'iz éí bą́ą́hazlįį́ díí áłchíní yę́ę́. Díí nitł'iz bideegiizh dah yiską́ągo kóyaa násdlįį́'. Tóhą́ą́ t'áá bikéé' ná'nool'ą́ałgo hónáásdóó t'óó ahoodzą́ silįį́', jiní.

Díí yoołkáłígíí éí t'óó bee wójí, naaki ts'áadah ná'ásdlįį́ wolyé. Áko naaki ts'áadah ná'ásdlįį́' wolyéhígíí ákónízah ninaáhoolzhiizhgo iinda diné nídadíníilne'. "Háadi lá nidii'néél? Háadi lá dooleeł lá?" jiní Naatł'éétsoh dóó Náshdóítsoh. Nihígi ádajít'é diné dajílį. Díí éí naat'áánii jílį. Áko áádóó éí hozdeez'ą, jiní. "Háadi lá nidii'néél lá?" hodoo'niidgo, áádóó Haashch'éélti'í dóó Haach'é'óghaan dashdii'áázh, jiní, níléí ha'a'aah dooleełíjigo. "Díí hahoodzą́née náhookǫs dooleeł bich'į'jigo éí dooda hodoo'niid. Áko t'óó ha'ą́ą́ ahool'áago níléí gó'ą́ąh.

Díí nahasdzáán shįį́ éí áłts'íísígo dah si'ą́ągo níléí bidáá' nahalinjį' hajizh'áázh nít'éé tóhą́á ádi neel'ą, jiní. Éí áajį' nizhní'áázh dóó ha'dzíisid dóó áádę́ę́' naanísht'áázh, jiní. Áádóó shádi'ááh dooleełjigo ninaájísht'áázh, nít'éé' áájí deesdoi, jiní. "Ha'át'íí shą' bits'á níłdoii?" jiní. 'Áádóó 'e'e'aah dooleełjigo náánáa, nít'éé' éí t'óó hodiniltso, jiní. Áádóó náhookǫs dooleełjigo ninaájísht'áázh, nít'éé' éí hodinilzhin, jiní. Áádóó áádę́ę́' níjít'áazhgo, "Hodiyingo haz'ą́ą́ lá jiní, jiní.

Áádóó éí shádi'ááh dooleełę́ejigo dooleeł jidíiniidgo éí áajigo dah adiiná, jiní. Éí t'óó hodilkóóhgo ádin doo siláhí da. T'áá 'ałtsojį' t'óó 'adahozhdiiskǫ'.

Hooghan Ályaa

Áádóó éí áajį' nizhnínáá dóó naaki ts'áadah ná'ásdlįį́'go, nít'éé' "Hooghan hodooleeł," níjiní Ma'ii. "Ha'át'íí lá ááhyiłníigo?, Ha'át'íí lá óolyéego?" ha'ní, jiní. Doo hoł béédahózin da, jiní, hooghan níigo. Áko naalchi'í nilį. Análwo' níléí háadi shįį́ naanánootáałgo naanáálwoł.

Éí áadi tádílyeedgo shįį́ shádi'ááh dooleełę́ejigo áajį' shįį́ Chaa' dine'é kéehat'į. Hasbídí shįį́ áádę́ę́' tsédch'il bit'ą́ą' néiiníla. 'Áko shįį́ áadi Chaa' dine'é yik'élwod. (Éí shįį́ tsin yee dabighango yinéeł'įį'go.) Ei shįį́ yik'ehgo ání, "Hooghan hadooleeł," níigo ninahályeed. Ákohgo shįį́ íinda, "Ákolą́ą́ t'áá ni áníléeh," bi'doo'niid, jiní.

Áádóó éí Chaa' dine'é shįį́ tsin baa deiznil. "Kót'eego ádíílíił, kót'eego éí á'lį bi'doo'niid shįį́ áádę́ę́'. Éí Chaa' yee bighanée áádę́ę́'

kojį' bée'doolníiłgo bee bił hóóne', dóó áádęę' tsin baa í'nil. (T'áá íídąą' hólǫǫ lá, jiní, éiidí t'iis áadi.)

Áko éí áádęę' tsin néiiníjaa', dóó ałch'į' yideeztsi. Ałch'ishdęę' hałgizhígíí yideeztsi, jiní. "Díí shádi'áahdęę'goígíí éí asdzání át'ee dooleeł," níjiní. "Náána náhookǫs dęę'go éí hastiin át'ee dooleeł," níjiní. Éí nizhónígo ałk'alníídee', jiní. "Díí éí yidiiskąągóó yee ahóta' dooleeł" hodoo'niid. Áádóó níléí wóniidęę' yęę níléí hałgizhęę bik'al góne' nizhónígo anáánáálkid. "Díí éí e'e'aah wolyée dooleeł," níjiní. Áko níléidi nabidi'neestą'ąą yik'ehgo áyooliił. Áádóó ałch'į' yideeztsi yęę bidáahdóó ła' ałch'ijí níléí ahidadii'áhąąjį' k'ínáánéiniitsi, jiní. Áádóó t'áá áko ch'é'étiin siláii ahąąh anááyíítsi. Dóó níléí ch'é'étiin ahąąh ayíítsi yęę bikáádęę ła' ahąąh dah náánéísnil, jiní. Áádóó t'áá áko bich'íláyi' dooleełígíí tsin naanii dah naanéíztą, jiní. Áko shįį diné sidáhígíí yik'ehgo íílééh lá, jiní.

Éí tsin dah náánéíztąą dóó íinda nidaah. "Nigod nidáahijigo yaa'áago binísínínii'go" ho'doo'niid, jiní, Áłtsé Hastiin. 'Áádóó ákót'éego dzineezdáá nít'éé, "Shooya;" jiní, jiní. "Díí hooghan át'e ya'?" bijiní. "Aoo'" níjiní, Ma'ii.

Áko hooghan éí t'áá nihí ánániit'éego áyiilaa. Níléí ałch'ishdęę' deez'áhąą éí nihiwos ałch'ishdęę'. Náána níléí bine'dęę' yęę éí nihíígháán. Náána nihigod éí ch'é'étiin siláii. Náána nihigaan éí ch'é'étiin bikáa'di ní'áhígíí át'é, jiní. Bita'dęę' éí ch'íláyi'.

Áko tsin hooghan bee niit'ánígíí éí 'ashdla'. Dóó biyi' góne' éí ashdla'go wójí éí nitsistł'ah, yah ałníí', honiibąąh, báhástłah, ch'é'étiin. (Díidí áko éí díí hooghanée ałtso biyi' ha'ooldee'. Éí biniinaa tsíłkéí dóó ch'ikéí sin dóó sodizin doo bił béehózin da. Díí Hooghan nii'tánée ts'ídá t'áá ákót'éego ninát'áahgo daats'í t'éiyá nahagháá náhodoodleeł. náhodoodleeł.

Áko hooghan 'ałtso niilts'idgo hayoołkáał, nihodeetł'iizh, nahootsoii, chahałheeł, hadahoniyé dóó hadahoneestiin díí bił yaa niit'ą, jiní. Doo éí béehwíisnil da, doo éí béehwíishjée' da. (Díí t'óó níbaal nahalingo bąąh nidaasts'ǫǫd.) Éí biniinaa jįįgo biyi' góne'é hool'in níléídęę' haiłkáahgo. Hool'in hooleełgo níléí ałtso hool'jįh. Áadoo hididiłch'jįhgo hooghan góne'é hodinooltł'iizh yileeł. E'e'áahgo éí haltso yileeh. Áádóó íinda t'áá át'é chahałheeł bik'iiltsos, áko doo hoot'įį da haleeh.

Nááná hooghan niit'áahgo éí adooťáaťgo ályaa, jiní.

Baa nitsíniikees łeh, Baa nitsíjíkees łeh, Áádóó éí baa yájíłti' jiní.

Baa yajíłti' łeh, baa yájíłti' łeh,

baa yajíłti' łeh,

Niilyá kǫǫ.

Niilyáóó, niilyáó, niilyaa - aa yeh,

K'ad łąą ádoolníił hodoo'niid.

Báa nanisht'aa ná'éí, báa nanisht'aa,

Áádóó nizhníná.

Dzą́ądee lao hooghan hodiyin łádi níyá,

Aadóó éí,

Hoowo 'eiya 'ei hooghan hodiyin łádi níyá,

Hoowo 'eiya 'ei hooghan hodiyin łádi náshdááh,

Yoołkáałgóó t'áá 'ákóhoot'éego ahool'áa dooleeł.

T'áá łá hoot'éé łá nei, t'áá łá hoot'é, Hózhǫǫgo hahool'áa dooleeł.

Dzą́ądee hoozhǫ́ łá nei, dzą́ądee hoozhǫ́, 'Áádóó 'íinda, "K'ad nahóshooh".

'Is'ah deyawee yei yela hahoozhǫǫ wódę, Diné hasht'e' díneezbin. "K'ad tádídíín dadoodił" hodoo'niid.

Néí yéi 'éí yéi yik'íiya,

Áajjałtos hadadidzaa.

"K'ad łąą níléidi nitł'iz dah sohkaah níléí tsin ahidadii'áhídi," hodoo'niid. T'áá áko Haashch'éélti'í tóowokáał néiiníłjool dóó názbąsgo ályaa. Biyi' góyaa hoolts'aa'go áádóó nitł'iz bizéíí biih yijaa'go tsin ahidadii'áhą́adi dah yiską́. Áádóó, "Yódí biyaa ahéédhiníłáa dooleeł. Nááná nitł'iz éí bik'igi ahéédhiníłáa dooleeł," nááhodoo'niid, jiní.

Dǫ'tsoh éí hakǫ' hóló, éí t'áá 'áko kwe'é dizhdíłjéé'. Áádóó, "Shoo, Yoołgaii Asdzą́ą́, bee da'doodlishii nee hóló ya' naadą́'áłgaii ho'doo'niid. "'Aoo'" jiní. 'Áádóó 'éí bee da'ashdlish 'áajj' hooghan 'áłtso hadidzaa.

Áko díí Naatł'éétsoh dóó Náshdóítsoh, díí hastóí nidilt'éegoo éí doo naha'áa da, jiní. (Ha'át'éiigi da diné naat'áanii baa hodzódlíigo niiltéhę́ę́ t'óó binaałgo nílahdę́ę́ dah sidáa łeh doodó' t'áá k'ad haadzíí'góó.) Áko nílęídę́ę́ dah adiinéehdę́ę́' éí naadą́'áłgaii bee hadilyaa, jiní,

Naatł'éétsohígíí. Nááná naadą́'áłtsoilgíí éí Náshdóítsoh. Díishjį́ t'óó yee hadít'éego, t'óó bits'íístah hóló́ǫgo. Doo éí íílęeh da.

Éí áádóó, "Hodiyin dooleeł, hoogáał dooleeł," náádí'ní, jiní, Ma'ii. Áko doo hoł béédahózin da, jiní. "Ha'át'íí shą' ááhyiłní?" ha'ní, jiní.

"Ákolą́ą hodiyin dooleeł," níigo yaa nitsée'éłdiłgo hónáásdóó ch'éeh hodit'aah, doo át'íj da. Díí Áłtsé Hastiin dóó Áłtsé Asdzą́ą́ éí doo hodi'aah da. Nahgóó da'nijahgo, da'iidoowoshęęgi íinda aadóó ahił aho'niilnih yiits'íjh, jiní. Éí biniinaa díí Ma'ii t'áá bí alą́ąjį náánáą.

Tachéeh

"Tachéeh hólǫ́ǫ dooleeł," náádí'níigo yaa náánéiinít'į, jiní. "Ha'át'íí shą' óolyéego tachéeh?" dabijiní. Áko díí nahasdzáán taah daaz'á. Tó ahéeneel'ání dóó yíwohjį' éí t'óó ahayóí Diyin dine'é kéehat'į, jiní. Éíshíí tóhígíí, (biyi' adéest'íj' nahalingo níléí binákáádóó yit'į.) Éí bine'dóó yíwohjí éí hodiyingo haz'ą́ągo yaa nálwo'go. Éíshíí yoo'íjgo áahyiłní, "Hodiyin dooleeł, hoogáał dooleeł," níigo yaa nitsée'éłdiłgo.

Nááts'íilid Dóó Shá Bitł'óól Dine'é

Ákohgo Nááts'íilid dine'é yaa náánálwodgo shíj áadi bił nahane'go áádę́ę́' hane' niyiiyeeh. Nidi doo éí "kót'é jiní" níigo yaa halne' da. Áko, "Tachéeh nidoot'áał," níigo yaa saał náánásdáago doo hoł béédahózin da, jiní.

Áádóó shíj éí nááts'íilid dine'é dóó shá bitł'óól dine'é kéehat'ínéedę́ę́' nááts'íilid dóó shá bitł'óól ba'ílyá. Éí tachéeh yee ánááyiidlaa. T'óó ahidiníłnáago íít'i'go áyiilaago chahałheeł yik'íísti', dóó hayoołkáał éí ch'é'étiindę́ę́' yik'íísti'. (Éí biniinaa ch'íláyi' ádin.) Áádóó Denastse' wolyéii kéehat'íjįį' yaatjįh nálwo'go áádę́ę́' tsé t'áá daneezgaigo yah ayiiznil. Nááná díí Dǫ'tsoh, Chaa', Tábąąstíín éí 'anáánáájéé' tachéehgi, chizhgi, tógi.

Éí áádóó ákóne'é yah 'o'ooldee; jiní. (Kwe'é t'óó nichxǫ́'ígo hane' hólǫ.) Ákoshíj tachéeh ánáánát'éego shíj ánááyiidlaa. Éí ákóne'é yah ajookai, jiní. Bíshíj éí níléí háadi shíj ninádzít'igo, nít'éé' shíj áadi

náánálwodgo t'áá ákó ání jiní, "Hęh, Táchéeh ga'lá ya'" níjiní. Éí áádóó íiyisíí táchéeh woosye' jiní.

Áádóó dáádiníbaal de ayíílhanii' ákóne' yah eelwod, jiní. "Akóoh! Shá hoo'aah, haalá áhánéeh," níigo. Nít'éé' ha'át'éegi shíí tsá'ászi' yee ye'ezti'ǫǫ lá, jiní. Hó éí t'áadoo át'éhé yah anijíjahgo. (Éí díishjíjdi hastóí bida'jił'į táchéeh nijíjahgo.) "Kót'éego ál'į ákó as'ah nijighá," níjiní. Jó bí éí t'áá íídą́ą' í'iilaago. Jó éí áádóó íinda nít'éé' ahił dahojilne', jiní, ákóne'é. Nááná sáanii hooghandi naháaztánée ałdó' 'ahił dahalne', jiní. Nídahodii'ą, yaa nídaat'į. Hodiyin dooleeł nínée.

Sin Dóó Sodizin

Áko sin éí hwii' dahólǫ, hayiin éí dahólǫ, éí dazhdéé'aah. Nááná hasodizin dó' dahólǫ, éí bee yádajíłtéeh. Áko táchéeh góne'é baa nídajit'į. Tł'éé' góne' nahgóó nidi doo hoot'įįgóó. Nahdęę' nidi doo hwíist'ą'ígóó. Éí dįįdi ajííjée'go nijíkai, jiní, hooghandi. Áadi, "Nihí shą' sáanii, díkwíigo hasht'edahoołaa," hodoo'niidgo, Díí t'áá ch'iyáán haz'ánígi t'éiyá hahane' dadeezt'į' jiní. (Jó éí biniinaa sáanii ákójít'é ch'iyáán t'éiyá bá dzizdá.) "Lą́ą́ą', nihí éí hodiyin dooleeł dadii'niid," dajiní, jiní.

Ch'il Niilyá

Éí áádóó hodiyin dooleeł ha'nínée Nááts'íilid dine'é hak'iildee' tó deiísáasgo. Hááhagóóshíí tózool nítsxaazgo k'ida'deezlá. Nanise' ts'ídá t'áá áłąą ádaat'éego k'ideiideezlá. Nahasdzáán áłts'íísígo dah si'ánígi t'éiyá k'idoolyá.

Áádóó índa Áłtsé Asdzą́ą́ dóó Yoołgaii Asdzą́ą́ dóó Asdzą́ą́ Naat'áah daolyéii éí shíí dahodeez'ą. "Ha'át'éego shą' da' díí nahasdzáánígíish éí t'áá kóníłtsóhí dooleeł," dazhdíiniid.

Éí áádóó níłch'i yii' da'asol. Ha'a'aah dooleełídęę' níłch'i dił hił, náána shádi'áah dooleełídęę' éí níłch'i dootł'izh, náána e'e'aah dooleełídęę' éí níłch'i łitso, náána náhookǫs dooleełídęę' éí níłch'i łigai, díí yii' da'asol, jiní. (Naats'ǫǫdii bii' dzisoołígíí nahalingo.) Yii' da'asol t'áá díjídęę', éí níléí niníts'ǫǫd. "Kóníłtso dooleeł," hodoo'niid.

"Ákolą́ą hodiyin dooleeł, Jóhonaa'éí hóló̜ǫ dooleeł," náádíní, jiní, Ma'ii. "Ha'át'íí lá óolyéego lá?, Háadi shą' hó ló̜ǫgo?" ch'éeh ha'ní, jiní, doo hoł béédahózin da. Áádóó t'áá íiyisíí ninaabídéékidgo íinda yaa náhoolne'.

Tsęghádi'nídínii Dine'é

Éishjí Tsęghádi'nídínii dine'é wolyéii kéehat'íjjį' hanáánéideel'íį; Áadi shjí bee 'adinídíingo yiyiiłtsą́ągo éishjí yik'ehgo ánáádí'ní. Áadi shjí bił ninaaházne' dóó áádęę' kodi, "Jóhonaa'éí hóló̜ǫ dooleeł," náádí'ní.

Asdzą́ą́ Naat'áah

Áko kóne'é 'ahoolzhiizhgo ła' hóhoohya; jiní. T'óó nahgóó ha'ą́ą ajííyá azlíį' nít'ęę' áajį' hóhoohya; jiní, t'áá káálá. Naaki ts'áadah ná'ásdlíį'go, "Háájíla?" hodoo'niidgo, áádóó dashdii'áázh, jiní, éí Áłtsé Ashkii dóó Áłtsé At'éed. Éí ha'a'aah dooleełíjigo nijizh'áazhgo ch'éeh hazneeztą́ą́; jiní. Áádóó áádęę' nát'ą́ą'. Áádóó náána shádi'áah dooleełíjigo ninaájísht'áázh ánáánádin, jiní. Áádóó 'e'e'aah dooleełíjigo náána ch'éeh ninaázneeztą́ą́; jiní. Áádóó náhookǫs dooleełíjigo náána, jiní, ch'éeh ninaájísht'áázh, ádin. Áádóó níléí ník'ashbąąhdi díjdi ahéníná́ájít'áázh, jiní. Ánáánádin ch'éeh hanáahozhneeztą́ą́'.

Áádóó, "Haa'í shą' níléí hasii'néneejį' nídisót'íį' náaho'doo'niidgo, níléí hadziznánee bidáa̜jį' háájízh'aazhii' níléí góyaa dzidéez'íį; jiní. (Níléí tséyi'go da níléí bidáajį' hajiyáago níléí góyaa dzidéez'íį'go áadi ła' kéyah

dah náánást'ą nahalin łeh.) 'Éiigi ádzaa, jiní, níléí wóyahdi t'áá bi'oh halbá nahalingo.

Níléí dashdiinánéedi sidá, jiní, tsinyaagi. (Éí tsin éí kǫǫ́ ádin dajiní. Éíyę́ę kǫǫ́ hóló ts'ídá 'alą́ąjį' Hóchxǫ́'íjí iiłkoóh 'ał'į.) Áko bitsii' yishóohgo sidá, jiní. Nít'éé' áádéé' hwiiłtsą́ągo kódzaa, jiní. Níléí wóyahdę́ę' binà'oh dah doolnihgo áni, jiní, "Kwà'ásiní" níjiní. (Díí saad áadi bee ha'oodzíí', éí biniinaa doo bee yáti' da nít'éé, jiní. Doo diné bizaad át'ée da, jiní. Nichxǫ́'ígíí bizaad át'é, jiní.) "Shí kodi nánísdzá. T'áá shik'i hoot'i' doo yidiiskąą́góó. T'áá shee éehózin dooleeł. Shinahjį' t'áá ádénáłniih, dooleeł" níjiní. (Éí óolyé Áłtsé Daaztsání, 'Asdzą́ą́ Naat'áah, Ch'įįdiitsoh.) "Yidiiskąą́góó nihokáá' dine'é hodidezlį́į'góó t'áá kojį' aná'iildéeh dooleeł. T'áá kodi shaa náhókáah doo," níjiní. Éí doo néiltsą́ą da, t'áá áko bich'ą́ąh 'o'oolkid.

Éí haghanídi hahane'go níjít'áázh, áádóó chah hazlíį́; jiní, tídazhdineesdlíį́'. Ch'ikéí ayóó ánóoshóní doo nidó' níláahjį' nizhdó'áah ánóoshóní da nít'éé, jiní. Níléídę́ę' éí ch'ikéí ayóó' óó'níigo bik'i hojidlíįgo nilzéego t'áá áko ákwáánílł dajinílí nít'éé' díí áadi 'ákodzaaígíí bik'ehgo.

Hook'eeghan

Éí ákódzaa dóó díí lá éí hook'eeghan át'é. "Haa'í shą' náánáłahjigo dooleeł," hodoo'niid nít'éé', "Dooda," ní jiní Naatł'éétsoh, áadi íinda haadzíí'. Áko éí hook'eeghan bee yéeji'. Diné hooghan yiyi'dóó dah diiyáhígíí éí níléí góyaa anáádzá. Kwe'é, "hook'eeghan," hoodoo'niid. Áko dooda ninéejį' bik'eh hazlíį́'.

Háadida hooghan ts'ídá doo baa hadlee'góó diné yiyi' háii da ádzaago éí bił wólta'go díį́' yiskąą́jį' áádóó diné tá'ádadigis. Áádóó t'áá ákóne'é naaki da náádahwiiłkáah, ákohgo éí doo hook'eeghan dooleeł da, hodoo'niid.

T'áá tá'ádazdeesgiz dóó bits'á dajizhjaa'go éí hook'eeghan wolyée dooleeł, nááhodoo'niid. Áko ts'ídá yá'át'éeh dooleeł. Ha'át'íí shą' ts'ídá diyin dooleełígíí. (K'ad haz'ánígi át'éego ádoolníłígíí.) Bíka'alkid, bił binaayáátih, dóó há'déest'įį́'. "Ha'át'éego lá dooleeł lá?" ha'níigo.

Dziłleezh Dóó Aníť'įįh

Áadi íinda Áłtsé Asdzą́ą́ baa náhoolzhiizh. Níléí ni' bitł'áahdi Sis Naajiní, Tsoodził, Dook'o'oosłíid, Dibé Nitsaa, díidí áadi sinilę́e nídadiijaa'ao néíjaa'. Kǫ́ǫ́ bitsist'ahgi béheestł'ǫ́. Náánáádaníť'įįh wolyé t'áá 'áádę́ę́' hayíílá, éí biłgo kǫ́ǫ́ nii'nil. "Haalá áhoodzaa, éílá k'ad ádoolníiłni" hodoo'niid. Níť'éé', "T'ahálǫ, Jóhonaa'éí hóló̜ǫ dooleeł," náádí'ní, jiní, Mą'ii.

Áko haa'áłah ná'ádleeh, jiní, ts'ídá t'áá hool'įįh bik'eh. Díí diyin dine'é níléí hanáą́adi kéehat'ínée t'áá kodi kéehat'įįgo hadziznánée díí Chaa' ádaat'éhígíí. Náánáníléí tábąąhgóó nidaajeehígíí dóó táyi' kéehat'ínígíí éí t'áá át'é éí haa'áłah nádleeh t'áá hool'įįh náhádleeh bik'eh.

Jóhonaa'éí Dóó Tł'éhonaa'éí Ályaa

Áko Jóhonaa'éí hóló̜ǫ dooleeł nínée áajį' Tséghádi'nídínii Ashkii bi'ílnii'. Éí áádóó náházbąsgo ahéehékáahgo, ahéehékáahgo wóniigi ahazteelgo éí yikáa'gi ahéehékáahgo t'áá nitsaago niilts'id, jiní, tséghádi'nídínii. Naaki Ts'áadahdi ná'ásdlį́'go, "Aadi k'ad," hodoo'niidgo Áłtsé Hastiin dóó Áłtsé Asdzą́ą́ ho'ílnii'.

Éí áádoo hazhdiléehgo baa nízhdiit'áázh. "Díí éí yiyi' sizį́ dooleeł Tádídíín Ashkii, 'éí yee naha'náa dooleeł," hodoo'niid. (Jó tł'éhonaa'éí 'éí aniłt'ánii yiyi' sizį́.) Éí hónáásdóó nídízih. Wónáásdóó bináá 'ádajiilaago danilk'oł. Náánáníséghádi'nídínii dine'é yę́ę́ ałdó' t'áá bí ałch'ishdę́ę́' yéédaatsihgo éí nídayiiłnáago. Áádóó níléí ts'ídá bitsiit'áád naawólnínídóó áádóó ats'os bąąh dah naasaałgo ájiilaa, jiní. Éí áádóó 'íinda atseełchįį' wolyé éí binázneeskáalgo bił hadzisbaal, níť'éé' hááhgóóshįį́, zǫǫz, zǫǫz, yiists'áą́'. Náálwoł silį́į'.

Ákwii, "Shí," níigo nikináádiilwod, jiní, Ma'ii. "Ni éí dooda" bi'doo'niid, ch'éeh, "Shí," níigo. "Áko naaki ał'ąą 'át'ée dooleeł" hodoo'niid. Ła' éí t'óó názbąsgo ályaa. Náánáł ła' 'éí bidee' hóló̧ogo ályaa. Áko hááhgóóshíí yił dah diilyeedgo yaa nídiidzá, jiní, Ma'ii. "K'ad dooleeł," hodoo'niid, díí bidee' hóló̧née. Éí 'áádóó, "Háádóó shą' éí hahodoołaał díí nahasdzáán ts'ídá ałts'ą́ą' 'aníłtso, dóó díí yishshíłígíí dóó haiígíí háádóó shą' hahodoołaał" ha'níigo. Éí kwe'é yee ałgha náádá'dit'áahgo. "Díí sik'azígíigo éí doo yá'ádooshǫǫ da," hodoo'niid. Áádóó éí, "Háádę́ę́'go lá dooleeł," nááhodoo'niidgo. Éí níléí k'ad hanádáhídę́ę́' dooleeł, ho'doo'niidgo. 'Éí t'áá áko áajigo bi'ílnii'.

Éí níléigi bił íldee' níléí nahaszáán nineel'ánée, tó nineel'ánéedi. "Kodóó dooleeł," hodoo'niid. T'áá náánáł níłch'i t'áá éí dah deiidii'ą́ dóó naghaígóó dah diiyáago 'adáayíílo', jiní, Ma'ii át'í. "Doo bíighah da," ní jiní. Éí akwe'é díjdi ná'ásdlíí'. "Áko lą́ą ha'át'íí shą' éí yideená?, Ha'át'íí shą' éí bideená?" níigo. "Ákohgo íinda áádę́ę́' haadzíí', jiní. "Ła'ají hidisháah, azée' bideena' hidisháah dooleeł," ní jiní. "Níléí ch'osh t'áá kónishéhí dóó níléí bizhi' danitsxaají t'áá 'át'é ní jiní. "Éíląą" níigo yidííchid. Áádóó dah diiyá níléígóó, doo 'asohodeebeezh da hado.

Ií'íí'ą́ągo, "Ła' hado hwiisxíí lá," hodoo'niid. Áádóó nát'ą́ą' 'anínáayíílo', jiní. Ákohgo níłch'iígíí nahasdzáán yii' náádá'asol t'áá t'íjhí bitisígo náánáł. T'áá 'áko binát'eeyol níléígóó. Anáánáádzáago ła' hoł a'náá'oot'ą. T'áá 'anínáayíí'ą́ągo yii' náádá'asol, náádeideests'ǫ́ǫd náá'áłdo'. Ts'ídá t'áá bich'į' daashíí níltsogo bi'ohgo sidooígíí yee anáánáádzá, t'áá akonáánádzaa. Áko nidi éí doo t'áá hooshch'į' da. Éí t'áá naghái ákohgo bił tázhdííyá, éí hodeená 'i'íí'ánígíí. T'áá anínáayíílo', áádóó náádeideests'ǫ́ǫd.

Áko tóhą́ą níléí góyaa anool'ą́ał. Kodi níłch'iígíí nahasdzáán yii' nída'asołgo nahasdzánígíí dego kwáániił. Tóhą́ą éí níléí góyaa anool'ą́ał. Díjdi 'azlíj'go yii' náádá'solgo díí k'ad dah si'ánígíí t'áá át'é nít'éé' ákohgo ninádeists'ǫ́ǫd. Áádóó náádeesdzá t'áá dooda. "Ei dooleeł. Jó k'ad hodiyin," hodoo'niid.

Kǫ'jı' Adazhdik'ąąs

Áádóó 'áádéé' ná'íldee' dóó t'áá áko Chaa' baa nááhoníť'i'. Bichizhę́ę́ t'áá éí kodi náánáł kǫ́ǫ́ ninánálya. Áádóó díjdę́ę́' ahidii'áago ályaa. T'áá áko Áłtsé Hastiin bibee nahagháhí hayííyį wóniijí. Áádóó

honik'ehjį' bił dzidineezbin. Níléí ałnaashii' dzideezdéeldi kǫ'ęę áadi bee déédíljahą́ą haizlá.

Áádóó ts'ila yiits'a'go woolk'ą́ą́h ályaa dóó didooljéé'. Kodę́ę́' kǫ' bits'áníłdoii yę́ęyígíí íinda bee hasht'e' ádazhdiilyaa. Daanish dajít'éé nít'ę́ę́' yíwohdę́ę́'. T'óó daats'í nidajishk'aazh daats'í nahalin níį́'é́'e̊. Díí kǫ'ígíí íinda bee ádazhdeesk'ą́ą́z dǫ́ǫ́ t'áá ałtsojigo nidajitł'iid dadzizlíį́'. (Éí biniinaa ha'át'éegi da hatáalgo 'ach'į' déédíljahgo, "Kǫ'jį' náhíínáåł ádiih náhonílgahgo, ádíkąąs," ha'ní.)

Naadą́ą́' Dóó Nanise'

Áádóó íinda, "K'ad lą́ą," hodoo'niid. Naatł'éétsoh dóó Náshdóítsoh naadą́ą́' yee hadet'éhę́ę baa hoozhiizh. Kwe'é wóniigi ahazteel áádóó Naatł'éétsoh níléí ha'a'áahjigo naayá dóó áádę́ę́' nádzáago 'azkaadę́ę bikáa'gi ádeesgad, áajį' naadą́'áłgaii hanníidee'. Áádóó Náshdóítsoh nááná shádi'áahjigo ninaánásdzá. Áádę́ę́' nínáánádzá, ákwe'é ánáádeesgadgo naadą́'áłtsoii naníídee'. Áádóó Áłtsé Hastiin e'e'aahgóó ninaánásdzáago áádę́ę́' nínáánádzáago ákwe'é ánáádeesgadgo nanise' ch'iyáán nilínígíí ninaáníídee'. Áádóó Áłtsé Asdzą́ą́ náhookǫsjigo ninaánásdzá dóó áádę́ę́' nínáánádzáago kwe'é tsin bąąh yidáníígíí nilínígíí éí kǫ́ǫ́ ninaánéí'nil lá.

Áádóó ha'a'aahjį' naadą́'áłgaii nahasdzáán biih yilyá. Nááná shádi'áahjį' éí naadą́'áłgaii nahasdzáán biih yilyá. Nááná e'e'aahjį' éí nanise' nahasdzáán biih yilyá. Nááná náhookǫsjį' éí tsin bízhi' nitsxaaz nilínígíí nahasdzáán biih yilyá. Áádóó dadínéesą́. "Hodiyin lá," hodoo'niid. Díí éí nahasdzáán bee doołdził biniiyé éí k'idoolyá.

Áádóó íinda sáanii yę́ę baa náhoolzhiizh. "Haalá áhoodzaa héil sáanii, Ha'át'éego lá doo hodoh'aah da?" hodoo'niid. Áádóó hayíłkąągo t'áá ákó áádę́ę́' Áłtsé Asdzą́ą́ naadą́'áłgaii hadzíłtsooz dóó ch'ízhníya. Áádóó jideesas níléí yikáíh bik'í dzísti', háahgóóshįį́ bits'ádzígai silį́į́'. Áádóó hadahoniye' dine'é ch'ínáánádzá níléí shádi'áahjigo, nahodeetł'iizh, yádiłhił yik'i náanéísti'. 'Áádóó Yoołgaii Asdzą́ą́ ch'ínáánádzá, níléí e'e'áahjigo nahootsoii bik'ínáádzísti'. Áádóó Náhookǫsjigo nááná, éí naadą́'áshzhiin bik'ínáádzísti'.

Dził Niilyá

Áádóó íinda hodiyin dooleeł ha'nínée íinda kwe'é dził nidaalye'go baa ní'diildee'. Díí Áłtsé Asdzą́ą́ bitsist'ahdi béhéeshzha'ą́ą kǫ́ǫ́ niilyá, dóó 'ą́ą 'ályaa dóó ádajiilaa. Áádóó Haashch'éélti'í dóó Haashch'é'óghaan ho'dool'aad níléí dził nidadoo'niłgóó. T'óó bik'eh ádahojiilaa t'áá dį́į'góó. Éí hadadilyaa dóó kodóó ákǫ́ǫ́ dah adiildee' níléí ha'a'aahjigo.

"Sis Naajiní ádoolníł," hodoo'niid. "Éí níléí bá hasht'e hoot'éhę́ędi áadi kwe'é" hodoo'niid. Éí áadi diné sidáhígi át'éego ályaa dóó dadeests'ǫ́ǫd, jiní. Áádóó íinda bidi'deesʔa, jiní. Níléí sin ła' ninádít'áahgo áadóó sodizin bita' naazhjaa'go níléí naaki ts'áadahdi ná'ásdlį́į'jį' k'ad ádaníłtsooígi áníłtso silį́į'.

Áádóó íinda yoołgaii biih nínáádaalzid. Dóó yoołgaii bike'go dóó yoołgaii bikétł'óolgo dóó yoołgaii kébąąh náshchíin da. Áadi íinda yoołgaii dziil. "Yoołgaii bee hooghan," hodoo'niid, (Díí ts'ídá íiyisíí bízhi'. K'ad éí t'óó Sis Naajiní wolyé.)

Áádóó áádę́ę́' ná'íldee' dóó shádi'áahjigo náánná. Éí Tsoodził áádoo bił dah náá'diildee' níléí bá hasht'e hoot'éhę́ędi náánná. T'áá diné sidáhígi át'éego ánáánályaa, dóó binádi'deest'ą. Sodizin bił ałta' níjaa'go naaki, ts'áadahdi nínáá'ásdlį́į'go k'ad áníłtsoołgi áníłtso náánásdlį́į', jiní. Éí dootł'izhii bee hanáádílyaa. Áadi íinda dootł'izhii dziil. "Dootł'izhii bee hooghan" nááhodoo'niid.

Áádóó áádę́ę́' ninéá'íldee' dóó e'e'áahjigo náánná. Éí Dook'o'oosíid t'áá ákónáánát'éego ánáánályaa. Éí diichił́ bee hanáádílyaa dóó diichił́ dziil. "Diichił́ bee hooghan" nááhodoo'niid.

Áádóó náhookǫsjigo náánná, éí Dibé Nitsaa t'áá ákót'éego hanáádílyaa. Éí báashzhinii bee hadilyaa dóó báashzhinii dziil. "Báashzhinii bee hooghan," nááhodoo'niid. Áajį' ałtso ádaalyaa.

Dził Nát'oh

"K'ad dził nanit'a'í wolyée dooleeł," hodoo'niidgo nát'ostse' nát'oh biih yijaa'. Áádóó Haashch'éélti'í níléí dziłę́ę yidáahdę́ę' yich'į' niníyá,

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'áádóó nát'ohą́ą nahasdzáán yee yiyoł. Hááhagóóshíí ch'ilátahózhóón 'ąą ádzaa. Áádóó de yee náánéíyołgo k'os bee chahóółhéél. Áádóó nahasdzáán yee náánéíyoł ch'ilátahózhóón náánáa. Áádóó dego yee náánéíyołgo áádéé' níłtsą ni' nikisheegizh. Áádóó ha'a'aahdęę' yee yiyoł dóó shádi'áahdęę' dóó e'e'áahdęę' dóó náhookǫsdęę' dóó bitsiit'áahdęę' áadi 'íinda yeiiní'ą (Díí sáanii binahat'a' át'é dził ahéénínilígíí, éí biniinaa hasht'e dít'é. Jó dził doo níléígóó tádaikáah da, éí yik'ehgo asdzání hasht'e' sidá.)

Éí dził nii'nil dóó díí' náánéískąągo díí Hadahoniye' dine'é. "Ákolą́ą díí hadahoniye' dine'é niidlínígíí ha'át'íí shą' éí bee nihéého'dílzin dooleeł," náádadi'níigo. Éí áádóó Hadahoniye' dine'é bá ninaáná'nil níléí Dził Ná'oodiłiígíí éí hadahoniye' át'é. Nááná Dził Ch'ool'į'í éí hadahoneestiin át'é. Díí Dził Ná'oodiłii éí nanise' binanit'á'í. Nanise' yá sizíní dóó yódí dziil, yódi bee hooghan. Nááná Dził Ch'ool'į'í 'éí t'áa ákónáánát'é. Díí éí nitł'iz dziil. "Nitł'iz bee hooghan," nááhodoo'niid.

Áádęę' nínáá'íldee' áádóó díí' náánéískąągo. "Haa'í shíí nihidzill nidasii'nilę́ę nánółį́," hodoo'niidgo áádóó dashdii'áázh, jiní. Haashch'éélti'í dóó Haashch'é'óghaan éí ahoyoot'įį' dóó nídziidzįįhgo ákǫ́ǫ́ nízhdét'įįhgo joo'ash, jiní, níléí ákǫ́ǫ́. Nít'éé' níléídęę' háá'á, jiní. "Níléísh nihidziil át'é?" jiní jiní. "Jó áádęę' háá'á," hojiní, jiní.

Haalá nilooshee yei yei na ha'áa,
"Hazhó'ó nínił'į haa'í shą́," hojiní.
Hala nilooshdee yei yei na nínił'íi,
"Dooládó' nizhónígo háá'áa da ya'?".
K'ad nił nizhoogo haa'a,
K'ad nił nizhoogo nínił'į,
"K'ad lá diyin ni".
K'ad nił diiyiingo haa'á,
K'ad nił diyiingoo nínítį,
Kót'éego t'áá 'ałtsogo bee tázhdíi'áázh dóó níjít'áázh.

Hózhǫ́ǫ́jí bííjįįd

Áádóó kwe'é hodiyin dooleeł ha'nínée t'áá ádzaa gónę' dahozhdeez'ą ha'níníigi shíí ádzaa. Diné hodooleeł éí bich'į' hoolzhishgo, nanise' dóó ch'iyáán éí hazlíį'go. Áko, "Doo aninée da dooleeł, doo są́ aghą́ą da dooleeł, doo achíi da dooleeł," dazhdíiniid. "Doo dichin

ooghą́ą́ł da dooleeł," hodoo'niidgo. "Ákolą́ą́ hái éí doo aninéegi bik'i nahodoogaał?, Hái éí doo są́ aghą́ą́gi bik'i nahodoogaał?, Hái éí doo achíigi?" ha'níigo baa hwiiníť'į́, jiní.

Éí áádóó Áłtsé Ashkii hak'i'diilnii, jiní. "Ni dooleeł," ho'doo'niid. Áko nít'éé' 'ákwe'é bee nidahodoogaałę́ę t'áá át'é t'áá' neezhjéé; jiní. "Shí dooda," daaníigo. Díí tsá'ászi' t'áá dah yikahígi dį́į'go ch'éé'eh ádaal'įįd. "T'áá jíík'eh éí dooda," dadííniid Náánáto bee táádoogisígíí 'ałdó'. T'áá jíík'ehgo éí dooda," ní jiní, "Shí díí t'áá át'é áashłiił, níléí háishį́į́ nítch'i biih yilyáago deeyáá shį́į́ éí bee shóhólníih," ní jiní. Áko ts'ídá ch'éé'eh bíká áhát'į́jgo naaki ts'áadah yiską́, jiní.

Ákohgo íinda bik'í' neetą́ą́; jiní, bee adootsiłígíí. "Éí yoołgaii woylé, dootł'izhii, diichiłí, báashzhinii, íinda tsélchí'í jó díí doo 'ałchíi da," hodoo'niid. Áko díí hak'i náhodiiyáhígíí éí ashkii jílį, jiní. "Éí ákót'éego hak'i nahayáago éí doo hwe'esdzą́ą́ hodooleeł da. Dóó doo há adoochíił da," ha'níigo shį́į́. "Ákolą́ą asdzání shą' éí ha'át'íí biniyé yee adoołchíiłii bee hólǫ́, náánádiné dó' kodóó. Éí t'áá át'é nahgóó kódaalyaago shį́į́ t'éiyá doo aninée da, dóó doo są́ ooghą́ą́ł da, dóó doo ni'iichíih da dooleeł," ha'níigo shį́į́ kodi baa niyázti'. Áko naaki ts'aadah yiską́ągo íinda, "Bíni'dii dooleeeł," hodoo'niid, jiní.

Éí áádéé talawosh nátą́ biyeel ályaago. Náánátsehę́ę éí ałch'į' nideeznilgo bee ootseed. Náánátóhą́ą dó' biyeel ályaago íinda kwe'é bee nahayá. Náánásinée éí ałtso yidáda'deeskaal, jiní, nanise' biyiinée da. Haashch'éélti'í ei bijíłjį́. "Doo 'achii da dooleeł, doo aninée da dooleeł, doo są́ ooghą́ą́ł da dooleeł" jiníijgo sozdoolzį́ł. Áko Ma'ii éí binááł. Kwe'é shį́į́ ákót'éego binááł baa nídajit'į́jgo anáálwod, jiní.

Níléí nihahoobá hoolyéego éí diné łá kéethat'į́jgo éí táadoo le'é bich'į' ch'il ádeił'į́jgo nahasdzáán yikáa'gi nideizlá. "Díí ch'il éí doo bich'į' achíi da dooleeł," daaníigo éí nideizlá. Náánáná, "Díí éí bich'į' achíi dooleeł," daaníigo nideizlá, jiní. Áko áadi shį́į́ yaa nálwo'go yił nahalne; jiní. Bí éí doodají yee alą́ąjį sizí díí Mą'ii. "Hóni'dii t'áá achíi dooleeł, t'áá aninée dooleeł, t'áá są́ ooghą́ą́ł dooleeł," níigo shį́į́ áadi nálwo'.

Éí bitłéé gone' ahoolzhiizhgo ła' yił ní'áázh, jiní. Nihahoobáádóó hastiin nilį́jgo, Bi'éé' Líbá wolyéego. T'ááłáhídi yah íiyáago t'óó níléí tł'óo'di sidá, jiní, naghái ákodi. Áají ha'át'íí shį́į́ níigo ahił halne'go háahgóóshį́į́ anádlohgo siké, jiní.

Áádóó ahiłiijį́j nítéé adideest'ą́ yiists'ą́ą́, jiní. Sinée t'áá éí dadéet'aah. "T'áá éí doot'áał, t'áá bee nanise'ę́ę," ní jiní. Áádóó hayíiłkąągo ni'deet'ą́. Yikáihyiin éí adin, t'óó níléí háajį' shį́į́ ni'deet'ą́. (Jó k'ad hastóí ła ákódaat'į́ yikáihyiin t'áá níléí háadi shį́į́ nideidi'áahgo áádóó t'óó da'dee'aahgo haiłkáah. "Hayíiłkąą́ lá," ha'níigo sinée t'áá

doot'áał nít'éé' t'áá 'ákódí.) Áádóó hoos'įjdgo níléí dá'ák'ehgo ch'éé'éldah áajį t'éiyá naanish nilį. Nídahojinizh, jiní.

"Doo ajiłhosh da," ho'doo'niid shįį éí hak'i bííjįjdęę. (Díí k'ad ákóhá'ní.) Áádóó shįį t'óó nahgóó dziztį, jiní chozhtł'azhdéestįjgo, naaniigo jiztį, jiní. T'ah nít'éé' aadęę' yah eelwod, jiní, Mą'ii, hááhgóóshįį naanáághałgo. Áłtsé Asdzą́ą́ dóó Áłtse At'éed dóó Yoołgaii Asdzą́ą́ éí ákóne'é nidzíiztą, jiní. Nahgóó dziztįjgo áajį hadiiyáago hááhgóóshįį honél'įjgo. Hodíina nít'éé' ání, jiní. "Doo aninée da dooleeł ha'nínée kǫǫ ła' dadziztsą́ą́ lá," ní jiní. Áádóó chi'ínálwod, jiní, níléígóó. "Yáadi lá níigo kóshdęę' nídiilwod. Tsi' hanii deeyá. Doo hanii áhályą́ągóó ání," ha'ní jiní. (Łídą́ą́' éí doo Ma'ii wolyée da, jiní. Łídą́ą́' éí Yikáíh biyáázh wolyé, jiní.) Áádóó ch'ínálwodii' níléidi hastiinée yił náánáské, jiní. Ha'át'íí shįį níigo ahił nááhálne'go.

Hodíina' nít'éé' hastiin Bi'éé' Łibá wolyéhęę ání, jiní, "Shoo, díí łeezh łigaaígíí nitsiijį bíníjihgo yah anáánílyeed," ní jiní. Áádóó shįį ákónááyiidlaago áádęę' hoł yah anáánáálwod, jiní. "Héí! Doo są́ agháą́ da dooleeł ha'nínée díísh daanisht'é? Shitsii' yiigaii ní jiní ilá," (Jó áádóó tsiighá yiibáah silįį'. Éí díishjíídi hastoí tádeidiyeeh.) Áádóó, "Yáadi lá níigo, ha'át'éédęę lá yilwołgo 'ání. T'áá hanii íiyisíí doo áhoosyą́ą́ da," náábi'doo'niidgo ch'ínínáánálwod, jiní, níléígóó. Áadi hastiin sidáago yaa nínáánálwodii' hááhgóóshįį yaadloh bighą́ągo náánáské, jiní.

Hodíina' nít'éé' áádęę' hoł yah anáánáálwod, jiní. Ha'átíí shįį bíla' yee yizhdléezhgo, łeezh łichí'ígíí daats'í íił'í, jiní, chíih daats'í íił'í. "Héí! Doo achíi da dooleeł ha'nínée díí lá haahoot'é, chooyin sélįį' lá," náádíní jiní. Áajį' t'áá ałtso ánáyiidlaa, jiní, aninée dóó są́ agháą́ dóó ni'iichíihgo ánáyiidlaa. Díí kwe'é ákódzaayígíí biniinaa adziih hazlįį'. Jó biniiyé bííjįjdęę t'aádoo dííyiin da.

("Ako ha'át'éegi da ą́ąh dahz'ą́ągo biniiyé hak'i ninahághaah nidi doo bidéélnii da łeh. T'áá ákónáájít'é t'áá náádooda héi, t'áadoo náázhdiidzáa da," nááhá'niih.) Kodi bik'ee ákóniit'ée doogo shįį t'áá nihí ałtséedi ádaalne' kodi binahjį' nahagha da, sodizin da shíidoot'eełgo 'éí át'é, jiní. Kodi bik'ehgo są́ biih náhiikáah dooleełígíí, bik'ehgo ch'éehiiszíid dóó bik'ehgo t'áá ałtso bénéilniih dooleełígíí, nááhodoo'niid. "Ha'át'íí lá éí ákót'ée dooleeł lá," ha'níigo baa nááhwiinít'į, jiní.

Sǫ' Niilyá

Ako t'áá Tséghádi'nídínii dine'é dah náánáákahii t'áá nááná éí. "Díí sǫ' wolyéhígíí ádooníił, sǫ' wolyée dooleeł," náádadi'níigo. Díí íinda Mą'ii doo alą́ąjį' yeiníst'įjd da. Éí t'áá Tséghádi'nídínii dine'é dah

yikahdęę' díí dził nidaasnilęę biyi'dęę haa nákai. Kwe'é bił baa nídajit'įįgo naaki ts'áadahdi ná'ásdlįį'go íinda áádóó kǫǫ nidaa'nilgo baa ní'diildee'.

"Haijí naaldeehígíí éí nahookǫs bich'ijí dooleeł," hodoo'niid. Nááná, "Shíjgo naaldeehígíí 'éí shádi'áah bich'ijí dooleeł," nááhodoo'niid. Áadi sǫ' ła' bá ninaánát'ą ni sǫ' shíjgo naaldeehígíí, bił nanikai dooleeł, ho'doo'niid. Binanit'a'í nilíjgo ályaa. Haijí yikahígíí ałdó' sǫ' ła' biniyé niit'ą. T'áá ákó Sǫ'tsohgo bee yéeji' dóó Sǫ'tsohgo yee ádéeji'. "T'áá bíla'ashdla'ii nilínigíí t'áá éí bik'ehgo ádoolníił," hodoo'niid. Hooghan niit'ánée t'áá éí bik'ehgo dooleeł. Éí ashdla'go adeez'á, t'áá éí bik'ehgo ádoolníił," hodoo'niidgo yee nidahodeez'ąągo 'ályaa.

Áádóó, "Atsé'etsoh wolyéhígíí éí shíjgo naaghàa dooleeł," nááhodoo'niid. "Áádóó bigish díí éí są gish éí yidiiskąągóó éí bee yiidáał dooleeł níléí są biyi' góne," nááhodoo'niid.

Áádóó, "Bikéédęę' éí Yikáísdáhí wolyée dooleeł. Éí są 'át'ée dooleeł," hodoo'niid. Áko kwe'é bik'ehgo sáhígíí éí ádoolníłígíí, "Ha'át'íí shą' 'éí 'ádoolníił?" nááhodoo'niidgo. "Éí nánooyęshii wolyé, (łees'áán óolyé), éí nizhónígo názbąs dooleeł," ch'éeh hodoo'niid. Názbąsgo éí Jóhonaa'éí binaagé át'ée dooleeł, "Ákót'éego 'éí dooda," hodoo'niid. Áádóó tsédaashjéé'ígíí bik'ehgo t'óóyóó hááhideeneezgo ályaa dóó níláahdi hasht'eet'é.

Áádóó sǫ'ąą, "K'ad níléijį' bee bik'é doochíił," hodoo'niid. Díí Dilyéhé lá, Atsé'ets'ózí lá, Hastiin Sik'ai'í lá, Sǫ' Ahóts'i'í lá, Náhookǫs Bika'ii lá, Náhookǫs Ba'áadii lá, Dahsání lá, íinda Bisoolého, éí kwe'é at'ąą nidaasnil. Dóo níléí wódahjį' bik'i nii'nil.

Áko t'óó ahayóí bíí'oh. "Díílá haadoolníił lá," hodoo'niidgo 'aadęę' yah eelwod, jiní, Ma'ii. T'áá ákó áajį' dah diilwodii' ła' yił nídiilwod, jiní. "Díí éí shí dooleeł. Shí shisǫ' dooleeł," níigo łichíí' léi' yił nídiilwodgo níléí náhookǫs bik'ijigo ayíiłtązh, jiní. Ts'ídá alaáhgóó eelwod níléidi ts'ídá niniilts'id dóó niiltła. Áádóó kwe'é sǫ' biyaa sikaadęę yiyadiilchid, jiní 'Díí éí t'óó kódoolníił, éí Sǫ'łání wolyée dooleeł," ní jiní.

Ákoshíj níláahdi nánooyęshii yęę yoo'íj'go. "Shool Níléidi ła' baa hoyoosnahgi át'é hodoo'niidgo, áko shíj t'áá íídąą' yaatáál lá, jiní. T'ah nít'ęę níléí aádi hááhgóóshíj áajį' análtǫoh jiní. "Áádí!, áádí!, Níléí doo ts'íid ádoonílígóó át'į, níléidi," hodooniid Áádóó' t'áá bich'į' dashdiijée'go áádóó hats'ąąjį' yił yaaltáál, jiní. Éí níléí kodęę' yił dah diilwod, jiní, hááhgóóshíj łeeshch'ih bąąh hidiłdaasgo. T'áá yízhnooghàashgo níléí kojį' ałtso ayíiłna'go łeeshch'ihęę dó' áajį' ásdjįd, jiní. Díí łeeshch'ih át'é, jiní, Yikáísdaíhí. 'Áko są wolyéhígíí silíí, jiní. Áko éí ákót'éego ałtso hadadidzaa díí Hajíínáí bidáa'gi.

Dził Bighą́ą́' Ha'azná

Áádóó wóshdę́ę́' dah adiildéèh níléí Dził Ná'oodiłii bighą́ą́jį' ha'asdee'. Éí Dził Ná'oodiłii ninaánát'ą́ągo éí háadi da nahasdzáán łahgo ánálnéehgo díí t'éiyá doo łahgo ánídoo'níił da hodoo'niid, jiní. Áádóó bilá́ahdi Dził Ch'ool'į'í ninaánát'ą́. Áko díí dził ałkéé' sinilígíí éí níléidi hooghan dóó táchéèh nii'nilę́ę́ éí át'ée dooleeł, hodoo'niid. Áko éí áajį' ha'azná Dził Ná'oodiłii bighą́ąjį'. Áádóó haiłkáahdą́ą́' Haashch'éélti'í náá'ch'iiłniih. Hodiyingo áhoolyaa yę́ę́ baa náázhnítaah. Doo łagho ánídoo'níił dagi át'é, jiní.

Hadziil Náhnéél'įį'

Éí ákót'éego naaki ts'áadahdi ná'ásdlį́į'go kwe'é hach'į' ha'oodzíí'. "Haa'í shą' nihidzill nidasii'nilę́ę baa nanohtá," hodoo'niid Áádóó dashdii'áázh, jiní. Dził bigáál dooleełígíí éí níléí dził ła' dah sitą́ hajizh'áázh, áádóó naaki. Tá́á' aleeh gónee'é nít'ę́ę́' níléídę́ę́' há́á'á, jiní. Dį́jdi azlį́į'go níléidi t'áá át'é si'ą́. "Doola' ádzaaí da lá shoo. Ts'ídá la' t'áá ákót'é, dóó ts'ídá la' t'áá 'ákóníłtso," jiní, jiní.

Éí áádóó biyaa ajíí'áázh, hááhgóóshį́į tózhool nítsxaazgo biyi'di nááts'íilid deezdéél, jiní. T'áá áko yoołgaii gish wolyéii dóó dootł'izhii gish wolyéii hálák'ee'nilgo éí bee dziłghą́ą́' hajizh'áázh, jiní, áádóó.

Shi bik'iiyaa, shí bik'iiyaa, jiní.
Shi k'ihiidéél, shi k'ihiidéél,
Shi nadéédéél, shi nadéédéél,
Shi kee' ánásdlį́į', Shi jáád ánásdlį́į',
Shi ts'íís ánásdlį́į',

Áádóó t'áá áko dziłlátah dashdii'áázh, jiní. Nizhooni ya gai yei yei loo shila hideezdéél, jiníigo éí nááts'íilid dóó shá bitł'óól biłgo éí níléí bikáa'di bizhdiiłt'i' dóó dah náázhdiit'áázh, jiní. Níléí Tsoodził bich'į' áadi bich'į' hanáájísht'áázh. T'áá lá ákót'é.

T'áá lá ha'nínéegi át'é, jiní. Éí t'áá ákót'éego nááts'íilid dóó shá bitł'óol bílátahdi binaázhdiiłt'i'. Áádóó éí Dook'o'oosłííd t'áá akót'éego náánáá. Áádóó dah náázhdiit'áázh níléí Dibé Nitsaa náánáá t'áá ákót'éego. Áádóó Dził Ná'oodiłii bílátahjį' náánáá, áádóó Dził Ch'ool'į'í bílátahjį' náánáá, áajį' ałtso ákwe'é ninít'i'. Ahideełná nidi t'áá ałch'į' ninít'i'go át'e, jiní. Éí díishjįįdi nááts'íilid nihi názt'i', áajį' altso. Áádóó díí dził dah naaztáanii náánáá kǫǫ díí kót'éhígíí bąąh hólǫǫ dooleeł, ha'níigo. Dini' nilíinii t'éiyá díí bįįh lá, jádí lá, dzéél lá, deeteel lá, tsétah dibé lá, díidí t'áá át'éé nít'éé' bee bik'ijį' náádaaszoł. Díí kót'ée dooleeł, nááhodoo'niidgo. Nítéé', "Áko shą' háadigo? Ha'át'íí shą' éiyágo?" nááhodoo'niid

Be'gochidí Dóó Be'gołtsooí

Ákohgo hastóí léi' naakigo ní'áázh, jiní, doo béédahodzísin da, jiní. "Háádęę' lá eii hastóí ní'áázh?" ha'ní, jiní. Nít'éé' ła' ání, jiní, "Díí shí éí Be'gochidí yinishyé," ní jiní, "Níléí t'áadoo le'é bee yóchíid díí éí bee shóhólníih. Shí t'áá át'é yíníshchíid, naaldlooshii eii ts'ídá ásizíjgo. Áádóó naadeełí ał'ąą ádaat'éii éí t'áá át'é shí yíníshchíid," ní jiní "Biniit'aah nahgóó shókeedgo shich'į' ha'diit'aahgo sin biyi'dóó níláahjį'ígíí éí bee shóhólníih," ní jiní. Éí Be'gołtsooí ákónáánát'é. Kwe'é yee aha'deet'ą. Áádóó "K'ad łąą díí dibé dóó łíį' dóó dini' éí ádoolníił," hodoo'niid.

Díí Dził Ná'oodiłii éí hadahoniye' bee niit'ą. Náánáá hadahoneestiin éí Dził Ch'ool'į'í bee niit'ą. Áko díí Dził Ná'oodiłii díí yęę Sis Naateel yidoolyeeł. T'áá éí yee nááyíízhi'go yich'į' dah díiyá. Áádęę' hadahoniye' dóó hadahoneestiin néiníjaa' dóó kwe'é, "K'ad ádoolníił," hodoo'niid.

Naaldlooshii Áadaa Deideest'ą

"Díí łį'ígíí éí shí bee shóhólníih dooleeł," ní, jiní, Jóhonaa'éí. Háálá éí łíį' yee nídídááh. T'óó bee ni'dildlaadí nahalingo ádąąh dah néít'ááh. Bigąąghah dah si'ąągo łíį' yee nídídááh. Áko éí. "Łį'ígíí bee shóhólníih dooleeł," díiniid. "Yoołgaii, dootł'izhii, diichiłí, bááshzhinii, ałtaa

násdziidgo át'ée dooleeł. Shighan biyi' hóló̧o̧ dooleeł," díiniid. Yee agha' deet'á̧ągo bich'į' bi'ílnii'go áadi yah ayíílá. Nahasdzáán t'áá sahdii bił dah si'á̧ nahalingo bighan. T'áá dį́į'góó 'á̧á̧ nídaditį́jhgo ákóne łį́į' t'áá 'ał'á̧á̧ ádaat'éego adaas'áago áyiilaa.

Kwe'é ałnaashii abaní bá niilkaad. Dibé dóó bįjh ákwe'e ałnaashii' hadilyaa. Ályaa yę́ęgi doo nídii'néeh da. Doo dah diighaah da. "Ha'át'éego lá dah didoogáał lá?" hodoo'niid. "Ch'il lá̧á̧ jó ch'il át'é nááhodoo'niidgo t'áá áko ha'a'aahdę́ę́ ch'il eelchį́ hooghanjį'. Áádóó shádi'áahdę́ę́' náánás, dóó e'e'aahdę́ę́' dóó náhookǫsdę́ę́' náánás, t'áá dį́į́dę́ę́' hooghanjį' ch'il eelchį́į́go éí bą́ą́h ályaa. "K'ad lá̧á̧ beego nídidoo'nah," hodoo'niid. T'áá áko bee hideeznáá' dóó nídiit'áázh.

Áádóó nát'oh bee bá o'oodzol Nahasdzáán yee yiyołgo nanise' 'á̧á̧ ádzaa. Yádiłhił yee yiyołgo k'os dah yiskaad. Nahasdzáán yee náánéíyoł áadi naaldlooshii ałtah áát'eełii, ch'ilátahózhóón bitah góne'. Dego yee náánéíyołgo áádę́ę́; níłtsą ni' nikisheegizh. "K'ad lá̧á̧," díiniid. Áádóó kwe'é Haashch'éélti'í hayoołkáał biyi'jį' ch'éejídáahgo sozdilzingo náá'ch'íiłniih. Náánás Haashch'é'óghaan éí nahootsoii biyi'jí' ch'éejídáah náá'ch'íiłniihgo sozdilzin. Naaki ts'áadah yiskǫ́ągo hayíiłkǫ́ągo ninaá'ch'iiłniih biniiyé ch'ínáádzídzáá nít'éé' azhdiizts'á̧á̧', jiní.

Awéé' Niilyá

Awéé' biinéé' dzidiizts'á̧á̧'. Dego éí azhdiits'a' jiní. "Ha'át'íí lá awéé' la' biinéé' disétś'á̧á̧," jiní. I'íí'á̧ągo Haashch'é'óghaan ch'ínáasdzídzá, naadą́'áłtsoii ninaájiiłniih biniiyé nít'éé' náázht'iizts'á̧á̧', jiní. "Ha'a'aah biyaagóó la' awéé biinéé' disétś'á̧á̧'," jiní. Dį́'íjį́ t'áá ał'á̧á̧ át'éego azhdiits'a'. 'Ałnínáá'ít'á̧ągo tádídíín ninaájiiłniih biniyé ch'ínáájít'áázh, nít'éé' kojigo la' íits'a', jiní, níléí Ch'óol'į́'í biyaajį'.

Áhoolyéé shįį́ dooleeł díí ahidahodiizhǫǫd ákwe'é. Dá'ák'eh hazlá́ yidoolyeełgo shįį́ akǫ́ǫ́ azhdiizts'á̧á̧'. Áádóó, Haa'í yee' ákǫ́ǫ́ doh'aash," ho'doo'niidgo ákǫ́ǫ́ nazhneeztą́á̧' t'áá dooda. Áko t'áálahígi át'éego nízhdiits'į́į́h. Áádóó ákǫ́ǫ́ ninaázhneeztą́á̧' t'áá ákót'éego dį́'íjį́ azlį́į́'.

Áádóó híiłch'į'go ákǫ́ǫ́ náájítáázh nít'éé' awéétś'áál woyéhígíí éí biyi'jį' hodiits'a', jiní, níléí háágóne' shįį́. Doo éí yit'į́ da t'óó hodiits'a'. Áádóó t'áá áko t'óó nikéejít'áázh, jiní, níléí hooghangóó. Éí 'áadi, "Níláhgóó awéé' léí," hodoo'niid.

Áádóó t'áá ákó nitł'iz bits'á'nilgo áadi sįįł nitł'iz nii'nil dóó t'áá ákó hazht'íí'ą, jiní.

Biyazhéí yeilaa k'ad yik'íiyaa,
Biyazhéí yeilaa k'ad yik'íiyaa,
Biyazhéí yeilaa k'ad yik'íiyaa, jiní.
Biyazhéí yeilaa k'ad neiidiilá, jiní.
Biyazhéí yeilaa k'ad yich'į' yáłti'ish, jiní.
Biyazhéí yeilaa k'ad bił hozhǫǫd, jiní.

Díí sin bee nízhdiilá. "Ha'át'éego lá t'áadoo íits'a'í yizhchįį lá?" jiní. "Dooda, ánít yee" hojiní.

Eii 'eei nii yilaa yik'íiyaa,
Eii 'eei diyiin,
Eii 'eei diyiingo 'át'é,
Eii 'eei nizhoon,

"Eii lá nizhóní át'é," jiníigo áádęę' nízhdiilá awéets'áái biyi'dęę'. Awéets'áál bizhihígíí t'áá éí bił ałch'į' át'éego.

Naayiníłóó yo yee ey, naayiinílaa, jiníigo.

Aadęę' awéé' yah ajííłtį, hááhgóóshįį diné bi'jįh dadiists'áą'. "Ha'át'éédęę' lá awéé' yíłtéél? Ha'á'tíí lá be'ewée'go ánít'į?" ho'doo'niid, jiní. "Hólah, t'óó nílédi nídiiłtį," jiní. Áádóó dįįdi ná'ásdlįį'go íinda, "Jó nihosdzáán be'ewéé' 'ásh'į," jidííniid.

Áádóó t'áá ákó t'áá hó tálawosh názhnítą dóó awéé táádzízgiz dóó bik'i bijíílįįjd. Díí biniit'aa ch'il abe'í wolyéhígíí hazlįį. Tó ałtah náshchíín dóó tó biyáázh bił go, haashįį néelt'e'go bił bizahidilch'ąąłgo yee dínéesą díí Asdzą́ą́ Nádleehé shįį yidoolyeełgo. Dooshįį akǫǫ 'at'éeké nibídahahá áhígí ákót'éego naabéeheez'hai da. Łéhé da nooséełgo. Áko éí naaki ts'áadah yiskąągo kinaaldá yaa ninísą, jiní. Éí díishjį baa hoolzhiizh sha'shin nisin łeh.

Eiyee' ánídí yee' awéé' ni' ha'niih, ákó ayóó ánílnéez łeh. T'ááłá'ajį dahiniyé nahalin. Áko díí łahgo bee haz'áanii éí ádin, doo hoł béédahózin da dii Kinaaldá wolyéhígíí. Díí níléidi doo achíi da doo ha'níigo bíįjįjdgo Ma'ii hoł yah anáheeswodęę éí t'óó baa ni'isdzeel nahalingo t'óó tsxįįłgo hoł ch'ídahaz'ą. Díí dadziztsą́ą́ lá ní, Shitsii' yiigaiilá ní, Chooyin sélįį' lá ní. 'Áko 'éí t'óó hoł dahazkęhígi ádzaa.

Kinaaldá

Áko naaki ts'áadah yiskąąjį'go ch'ikęęh ayóii da át'é silįį'. Ákoshįį Kinaaldá wolyéhígíí yaa honílt'i'go. "Haashįį yisdzaa," ní jiní. Yoołgaii

Asdzą́ą́ éí hoł hóóne'. Áko t'óó, "Haashíí yisdzaa," nídí'niihgo díí'íjí azlíí'. "Haalá yidzaago ání" hodoo'niidgo na'ídéélkid nít'éé' éí ákodííniid, jiní. Éí bik'ehgo éí dííshjíjdi áadi dzizlíí' lá, ha'niih. Áko t'óó ahayóí bízhi'go ádayiilaa. Nidi íiyisíí alą́ąjį' bízhi'ígíí éí chooyin asdlíí' wolyé. Éí bíshíí yee át'éejí. "Kósdzaa lá," ní jiní. Áádóó éí t'áá ákó Haashch'éélti'í hoł hóóne'. "Díí nitsóí kóní," ho'doonilid. "'Aoo', Éí t'áá ákót'é biniiyé há hodooleeł, jidíníid. "Ha'át'éego shą' ádoolníił?" nááho'doo'niid.

Áádóó, "Haa'í shą' Jóhonaa'éí bi'noołníih," hodoo'niid. (Díí íiyisíí Jóhonaa'éí wolyéhígíí éí nídadikah, jiní.) "Lą́'ą́ą', Naageed ádoolníił," dííniid, jiní. Díí áádóó tsédaashjéé' hazlíí', tsédaashch'íní bik'i dah yist'ą́. Nááná tsét'ees dó' hazlíí', éí bé'ézhóó' bik'i dah yisyá. Díí 'áadi hazlíí', jiní, Kinaaldá wolyéhígíí binahjí'.

T'áá ákó Jóhonaa'éí naagéed nínée, "Díí éí nahasdzáán bii'istíín dooleeł, nahasdzáán bijéí, naadą́'ałgaii bijéí, naadą́'ałtsoii bijéí díídí," hodoo'niid. 'Áají' alkaan wolyéhígíí ákót'éego bee yééji'. Áádóó t'áá ákó biniiyé hasht'e hoolyaa. "Díí tsédaashch'íní dóó bé'ézhóó' bił naakigo bee hasht'eeléeh," jidíniid Haashch'éélti'í.

Áádóó t'áá ákó Kinaaldá hadilnéehgo baa ní'diildee'. Éí tsédaashjéé'ę́ę dóó tsédaashch'íní yę́ę bee dzíík'ą́ąz. Ch'ikę́ę́h ayóó' ánóoshóní ałts'ą́ąjį' silá́ago ájiilaa. Áádóó yánaajiin dóó níłtsą́ naajiin bił nályá, kǫ́ǫ́ ahą́ąh nii'nil. "Díí níłtsą́ naajiinígíí lą́ą," hodoo'niidgo t'áá ákó bisiijį' bik'ésti' dóó níléí bich'ozh dahnitsaadi bił nizhdeelnii', jiní. "Díí yánaajiinígíí éí bika'ígíí át'é, éí dinéjí dooleeł," nááhodoo'niid. 'Áádóó t'áá ákó bitsii' bá yilzhóóh dóó t'ą́ąjį' be'estł'ǫ́, jiní. Yoołgaii Asdzą́ą́ éí Kinaaldá yá íshóó'. Bé'ézhóó' dah yooléełgo, ání jiní.

Biyazhéí láa yá hasht'eiiléeh,
Biyazhéí láa yá hasht'eiiléeh, ní jiní.
Naats'íílid éí yee yá íshóó', ákó t'áá bí ádéeji'.
Yoołgaii Asdzą́ą́ biyazhei láa hasht'eeléeh, ní.
Ayóí át'éii bee nada nihílák'eeyá,
Yoołgaii yei at'éed bee bá hasht'eiiléeh,

Náádí'ní, jiní. Ałtso haiidiilaa. Ałní'ní'ą́ągo dah yiiteehgo, "T'áá ákó shí alą́ąji' dooleeł," ní jiní, Ayáázh Dootł'izh. "Shí akéédóó dooleeł," níjiní 'Anilt'ánii. "Shí éí 'ayaají dooleeł," ní jiní, Náats'íílid. "Shí éi ak'igi dooleeł," ní jiní, Shá Bitł'óól.

Áádóó Kinaaldá dah diilwod. Éí níléí, "Yódí Dziil binaadi dooleeł," ho'doo'niid. Éí yinaa 'ahénínálwo'. Haiłkáahdą́ą' ninálwo'. Yikáíhtah góne'é dilwosh. 'Ałné'é'áagho nááná Jóhonaa'éí yiyaajį' ninálwo'. Hoł naihainih. "'Ayóí ách'ookę́ę́h nihiyaajį' ninálwo," ho'di'ní. Áko adoodzih dzinízin díí bee baa jiyoodáał níláahdi naagéed yee iilyeedgo adoodzihígíí yíká oołkił. Ts'ídá ha'át'éego lá adoodzih díí nízingo tágíjí 'azlíí'.

Áadi alkąąd biniyé hahoogeed ha'a'aahdęę' djįdi hał eelgeed. Shádi'áahdęę'go nááná dóó 'e'e'aahdęę' dóó náhookǫsdęę', t'áá djįdęę' ákóyiilaa. T'áá ákó tł'ehonaa'éí nááts'íilid ahéézhnílt'i'. "Díí bíighahgǫ" ho'doo'niid. Ha'a'áahdęę' dihidootsih gad. Nááná shádi'áahdęę' dihidootsih éí ch'ótelí. Nááná 'e'e'aahdęę' dihidootsih éí 'awéets'áal. Nááná náhoǫkosdęę' éí chá'oł. Díí djįdęę' ahiih daaz'áago ályaa. Ałnii góyaa éí bee haz'ąąnii ádoolníił biniiyé djįdęę' ahidadii'áago ályaago diiltłah. Áádóó éí bee nahasdzáán niildoii. Nááts'íilid ahéénít'i'ęę t'áá bee honíltsóhígo niildoii. Bijįįgo ałch'į' da'askad wolyéii ályaa nílaahdi biniiyé. Díí naadą'ałgaii lá, naadą'ą' dootł'izhí lá, naadą'ałtsoii lá, naadą'áshzhiin lá, díidí t'áá djįdęę'.

Shí ákwii choiideesh'įįł dadííniidgo áajį' bi'éé' hadeiidiyii'nilgo nideiskaad, éí dá'át'ąą' silį'ígíí. T'áá ákó ha'a'aahdęę' naadą'ą' ak'áán ayíínil dóó shádi'áahdęę' dóó e'e'áahdęę' doo náhookǫsdęę', t'áá djįdęę'. Díí ts'aa' bee 'azkánígíí éí nahasdzáán bii'astíín wolyéii, nanise' yistł'óón wolyéii bee ni'íką.

Díí Kinaaldáhígíí níláhdęę' ádístsiinée nishtł'ají yee dah yoojih. Nishnáájí éí bé'ézhóó' dah yooléél. Ts'aa' yee 'ookałęę t'áá yíyółtą'. Ákó éí naagéed t'áá dah yoo'áał dóó t'áá dah yooléél. Djįdęę' ak'áán ayíínil, t'áá ákó taa'niil t'áá djįdęę' kódaalyaa áltsé yaatłe'ígíí. Tó'ásaa' dilhił wolyéii bee ályaa, tó'ásaa' dootł'izh, tó'ásaa' łitso, tó'ásaa' łigai, díí bee ádaalyaa, áajį' ałtso.

'Áádóó ni' bił nidiilkǫ', doo hooldzis da, doo bił dah yisk'id da, t'áá át'é bił nídiilkǫ; ánályaa. (Éí biniinaa ákót'éego ál'į, jiní, díí ajiłkąąhgo nahasdzáán ts'ídá bił dilkǫǫhgo.) Ákódzaa dóó t'áá ákó níláahdi náhonít'i'. Haashch'éélti'í éí bijiłjį, 'i'íí'ą.

'I'íí'áago íinda hastóí áłah silįį', jiní. Díí Yódí dine'é, Nitł'iz dine'é. Haashch'éeh dine'é, t'áá ałtso Haashch'éeh bika'ii, Haashch'éeh ba'áadii, Nanise' Asdzą́ą́, Nanise' dine'é, t'áá ájít'é. Áádóó hooghan biyiin dideest'ą, jiní, níléí. Eii t'áá ájít'é hadazht'ii'ąąhgo hoos'įįd, jiní.

Hoos'įįdgo, "K'ad lą́ą," hodoon'iidgo. Tálawosh taah yiką dóó tsiighá tánásgiz adoot'áałgo.

Biyazhéí yiláa k'ad yik'íiyaa, hodoo'niid. Éí bee nídiilyáhą́ą bee bitsii' tánéízgiz.

Biyazhéí yiláa k'ad lá néidiilá,

K'ad hodoo'niidgo Kinaaldá dah diilwod. Éí níléí Yódí Dziil yinaa ahénálwod dóó nálwod. Tóó honibąąh ahénédzáá dóó shádi'áahjigo

anáánáálwod. Éí Níłtsą Dzill yinaa ahéníníáánálwodgo nínáánalwod. T'óó honibąąh ahéníníáánádzáá dóó 'e'e'áahjigo anáánáálwod. 'Éí Dził Ghá'níłts'iil yinaa ahéníníáánálwod dóó nínáánálwod. T'óó honibąąh ahéníníáánálwod dóó náhookosjigo anáánáálwod. Éí Dził Bíni' Hólónii yiníníáánáswod dóó nínáánálwod. Áajį' ni'deet'ą. Yikáíhyiin éí 'ádin. "K'ad t'áá ałtsogo éédahózin," hodoo'niid.

Jóhonaa'éí t'áá náábí'náál háá'álgéeshgi. T'ááłáhígi át'éego 'adoodzih yaa hoodáał. Háá'álgéeshgi t'áá ákó ha'a'aahdęę' yich'į' niníyá, áádęę' ahiłlááh nideeltáál. Nish'náájí yee nideeltáál t'áá ákó béésh hał bílák'eet'ą. T'óó ahéé'nízoh, doo hayíłgizh da. Áádóó shádi'áahjigo dah náádiidzá. Éí nishtł'ají yee ninaádeeltáalgo béésh hał bílák'e náánát'ą. T'óó ahéníníáá'nizo. Áádóó e'e'aahjį' dah náádiidzá, níléídęę' yich'į' dah náádiidzá. Nishnáájí yee ninaádeetáál. T'óó 'ahéníníáá'nízo. Áádóó náhookǫsdęę' yich'į' ninaánádzá. Éí nishtł'ají yee ninaádeeltáál. T'óó ahéníníáá'nízo. Áádóó íinda níláahjį' t'áá dah nídziidzá.

Áádóó íinda Áłtsé Ashkii ákóne'é bi'ílnii', éí ał'ąą nidaaskid. Díjdęę' dihidootsi yęę ałníi'gi ałts'ąą' nideiskid. Ákóyaa k'éédoolyá nahasdzáán bijéí ánályaa, naagéed bijéí ánályaa. Biih náályá ákohgo íinda háá'oolgizh. Éíyęę bideená' alkąądęę ałts'ąą' dah dadiijaa'. Áko doo nahasdzáán hach'į' nídidoochxǫǫł da, jiní. (T'áadoo bijéí bá ánijiidlaagóó éí dichin wolyéii biyi' góne'é ádizht'oolnih jiní.) Éí áádóó táá'oosdee'. Éí ha'aznáago t'áá kodi kéehat'ínée ałah silį'. Éí hada'diiz'ą díí Nááts'íilid dine'é, íinda Shá Bitł'óól dine'é, íinda Chaa' dine'é, éí alkąądęę ałtso ats'ąągóó adayiizhjaa'. "Shiyiin nídoogįjd, shi sodizin nídoogįjd, dootł'izhii shikee'go yiskǫ," ha'níigo aná'iisdee'.

Éí áádóó, "Doo ajiłhosh da. Doo ch'aanijighaa da, shitsóį," bizhdííniid, jiní. Yéeni' shįį áádóó bił bik'ijį' nídíjahgo naanáádáał t'áá bíighahígóó ch'éeh iighaahgo. Áadoo shįį wónáásdóó níléí t'áá k'ee'ąą hoolzhishgo tádíghaahgo. Áko Ch'óol'į'í biyaagi éí Ahidahodiizhǫǫd hoolyé ákwe'é éí dá'ák'eh, jiní. Áádóó naadą́ą' nályáhígíí éí bee oolkąąd. Wónáásdóó shįį áadi níyá níléí dá'ák'ehdi. Háahgóóshįį ayáásh áłah ádaane'go biinéé' dah nídaadiłgo. Dooládó' hwii'ęhí léi'gi níyáa da jinízin, jiní.

Áádóó áajį' naadą́ą' biyaagóó kízhniidáago jineezdáá nít'éé' t'áá íídą́ą' shįį ajiłhaazh lá, jiní. Níláhdęę' Jóhonaa'éí adoodzih yee haa hoodáałęę bá hashja'jiilaa. Áajį' shįį t'áadoo jíínii'í ná'iiskǫ́ áhoolaa lá, jiní, dá'ák'ehgi. Ts'ídá nahgóó hak'i deeyáá dóó nahgóó dah diiyáá lágo ajíínii, jiní. T'óó k'asdą́ą' jiiltsą, jiní. Éí t'áá́ ákó 'anáníilidí.

Naayéé' Neizghání Dóó Tó Bájíshchíní

Jó áádóó Kinaaldá bee dzizlį'ęę éí t'áá éí bee azhniiltsąąd lá, jiní. Éí naaki ts'áadah ná'ásdlį'go awéé hazlį'į', ajishchį. Naayéé' Neizghání yidoolyeełgo jishchį.

Áádóó dįį' yiskanídą́ą́ ajishchíjgo Tó Nidoolkos hoolyéegi jiníyáago tá'ázdeesgiz. Kǫ́ǫ́ tó ák'ijiiskaadę́ę́ níléí hajáágiizh gone' da aheesdázę́ę́ t'áá íídą́ą́' bee anáázhniiltsą́ąd, jiní. Áádóó naaki ts'áadah nínáá'ásdlíj'go náá'jíshchí, jiní. Éí Tó Bájíshchíní yidoolyeełgo. Áko ashiiké yázhí naaki ałkéé' naa'aashgo jishchí.

Áádóó éí dínéesání níléí dįį' binááhaigo nahi'nilché siljį́', jiní. Haashch'éeshzhiní bitsóóké nilį, Dził Ná'oodiłii bighą́ą'di bighan. Áko Yé'itsoh Łah Naakai wolyéego tádadikáahgo ła' haa nádááh, jiní. Ákoshíį́ áłchíní yázhí nabikée'go yiyiiltsą́ą́ nít'ę́ę́ ání, jiní, "Yáadi lá nizhóní dó' nabikéé'. Áłchíní yázhí la' nabikéé'," ní jiní. "Nida héi, Eiiyee' t'óó bikék'e hashchíín ádeil'į. Díí kót'éego ninádadiilnihgo díí áłchíní yázhí bikee' kót'ée łeh ni' dadii'níigo. Díí kǫ́ǫ da biké diníbiní da kót'éego 'ínideil'įįh," dabijiní, jiní. Bits'ą́ą nanil'in. Diné yildeełgo óolyé Yé'iitsoh Łá'í Naagháii dóó Yé'iitsoh Łah Naakai. Wónáásdóó Haashch'éeshzhiní áajį' yil'aad, jiní. "Doodagi át'é," bi'doo'niid.

Eii Dził Ná'oodiłii biyaadóó éí tsé'áwózí sinil jiní. Éí níléí ákǫ́ǫ́ hakǫ' béédazhditsihgo tsé'áwózí nídazhniłgahgo áko nílahdę́ę́' Yé'iitsohą́ą 'áajį' dahidikáahgo bikee' nídeidiłi'go áajį' nídaasdzííd, jiní.

Áko Haashch'éełti'í 'éí hatsóóké gad yáázh t'áá nineezgo bá k'ízhnígizh, jiní, naakigo. Níléí bílátahjį' éí t'áá bąąh dah 'azhjoolgo éí bi'ą'jiiłt'i'. Náánáa lók'aa' éí bik'a' bá ajiilaa, jiní. Eiiyę́ę́ naané, jiní, níléígóó.

Naaki ts'áada ná'ásdlíj'go neeyą́, naaki ts'áada binááhaigo. "Háíshą' nihizhé'é?" shimá ní jiní. Áádóó shíį́, "Nanise' diné'é danihizhé'é," bijiní. (Jó ákǫ t'áá 'áádéé t'áá íídą́ą́' na'adlo' hóló sáanii sizíjgi.) Áádóó shíį́ ákǫ́ǫ́ ałnááhi'nilchéé́h. Áadi shíį́, "Shizhé'é nilį jiní," níigo. "Hóla, Nihí doo nihizhé'é daniidlíį da," dabiłníigo. "Ákolą́ą doo éiida lá, doo 'éí nihizhé'é da lá. Ha'át'íísh nihizhé'é?" níigo yee haa nínádint'ash. Áádóó shíį́ áajį', "Nááts'íilid diné'é éí danihizhé'é," náábizhdi'ní. Áádóó shíį́ t'áá ákó náá'ákǫ́ǫ́, áadi shíį́ náánáa ákót'éego ninááneidíłkidgo, "Doo nihizhé'é niidlíį da," dabiłníi Áádóó shíį́ t'áá ákó náánáa łahjigo. "Táłtł'áah diné'é éí nihizhé'é" náábizhdi'ní. Áajį' táá' silíį́' t'áá ałtso doo éiida. "Ákolą́ą háísh nihizhé'é?" shimá nááho'doo'niidgo shíį́ íinda. "Níléí Jóhonaa'éí éí nihizhé'é," bijiní.

Bitaa' Yich'į' Naazh'áázh

T'áá shíį́ áko, "Baa diit'ash," níigo áádóó yaa nitsi'níłdéél. "Dooda yáadi shą' yich'į' doogáał," ch'éeh bijiníigo. Wónáásdóó yee hagha' deet'ą́,

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jiní. Áádóó naaki ts'áadah nínáá'ásdlíj'go bizhé'é yich'į' deezh'áazhgo Gad Ádin wolyéii Nánooyęshii biłgo bá ájiilaa, jiní. Éí dah dii'aashgo sin ła' yá neiideez'ą, jiní, Asdzą́ą́ Nádleehé ba'ałchíní yá. "T'áadoo át'éhegóó bizhé'é yaadoo'ash dóó áádéé' nídoot'ash," níigo éí yá ni'deez'ą.

Bich'į' déíyao wo yeii, bich'į' déíyao wo
yei éná 'eii yeii yeii,
Shikéyah diyin yeii yeii, éná,
K'ad bich'į' déyaa,

Áádóó dah dii'áázh, jiní, níléí Dził Ná'oodiłii bighą́ą́' dóó níléí yíwohjį'. T'óó nízhdíníi'ázhígo nít'éé', "Shiid," hojiní, jiní. Chéeh nahgóó nijizghalgo dah náázhdiit'áázh, nít'éé t'áá ákónáhozhdi'niih, jiní. Díjdi aleehgo, "Ha'át'íílá áníílá," jiníigo nahgóó ninádzísgal, nít'ęę' ch'įilyaadęę dzizdá, jiní. "Háágóó shą' dishoo'áázh, shitsóóké?" hałní, jiní. Na'ashǫ'ii Dich'ízhii át'íį lá, jiní. "Nihizhé'é bich'į' deet'áázh níléígóó, Jóhonaa'éí," bijiní, jiní. "Heh! Hádą́ą́łą nihígi át'éé yaa ní'áázh," ní jiní. "Doodo ákǫ́ǫ́ deet'áázh," náábizhdi'níigo díjdi azlíj'.

Béésh yee hadít'éhęę ła' há na'idii'ą́ągo hálák'ee yíí'ą, jiní. "Háadi da náás yoołkáałgóó doo ákǫ́ǫ́ nihich'į' hodeeshzhiizhgóó díí choiidooł'įįł," ho'doo'niid, jiní.

Áádóó t'áá áko dah náázhdiit'áázh, jiní. Níléí daashíj nízah ninádjít'áázh, nítéé' t'áá akónáánéists'ą́ą, jiní. "Shiid," nááhozhdi'ní, jiní. Ch'éeh ninájíghałgo díjdi náá'ásdlíj', nít'éé' t'áá hodilkǫǫhdęę' hajiyíízį, jiní. "Hágo Kóshdęę'" níigo Na'ashjé'ii Asdzą́ą́ át'íį lá, jiní. Éí bił yah anáájoot'áázh. "Háágóó shą' dishoo'áázh?" hałni, jiní. "Nihizhé'é bich'į' deet'áázh níléí Jóhonaa'éí," bijiní. "Heh! Nihígi át'éii doo ákót'éii yich'į' naagháa da, eii doo chohoo'íj da," hałni, jiní.

Jó ákwe'é t'áadoo ba'ákojiníziní hak'i na'aztł'ǫ́ǫ́ lá, jiní. (Shą́ą́' ákót'ée łeh honiit'ahgóó bitł'óół dah siyíj łeh.) Áajį' yíhodiilo' lá, jini, níléí bitł'óół dah siyínéejį' áadi dah dzizké, jiní. "Dooládo' dooda da ch'aa yiit'ashęę," jiní, jiní.

Áádóó shíj ná'ahóónáadgo akéédęę jílínée áni, "Haalá áhoodzaa shínaaí, shą́ą́' háadi da kódzaago choiidooł'įįł nihi'doo'niidgo béésh nílák'eet'áani," ho'doo'niid. T'áá áko áajį' béésh hat'ah si'ánée hajíí'ą́ą dóó na'ashjé'ii bitł'óółęę ahéézhníłgizhgo ts'idlaad yiists'ą́ą', níléiji' nazhníídee', jiní. Doodo' áhálchįįhgóó sidáá nít'éé' náhidiitah, jiní. "T'áá aaníí ádóhníí lá shitsóóké," ní jiní.

Áádóó hiná bits'os hayíílaago hálák'eeyíílá, jiní. "Díí bee doo 'ádooníłí da," hałní, jiní. "Níléidi Lók'aa' dine'é kéehat'į Tó Bídahoozhǫǫd hoolyéedi díí doots'íid át'ée da," nááho'doo'niid. Ákoshíj éí doo áajigo da

ajíí'áázh lá, jiní. Áajigo dashdidoo'ash nízingo shíí honíí'aa'.

Éí dashdii'ázhí níléí áadi t'óó báhádzidígi át'é lók'aa' yígaigo bich'į hajizh'áázh. Háágóóshíí naanáníjah, jiní. Díí biih jighaahgo shíí éí nahodiyoołgish. Áajį' shíí bich'į' nizhní'áázh. Doo chohoo'íį da ádádahalchį'. Tł'éél yikalí bee bohozhdíínil, jiní. Háágóóshíí ts'iniil yiists'ą́ą'go lók'aa'ą́ą ałtso adíídeez.

Áádóó dah náázhdiit'áázh, jiní, níléí yíwohjį níléí nínáázhdínít'áázh nít'éé' hastiin léí' hadááh níyá, jiní, bigish hóló̧go. "Háágóó dishoo'áázh shitsookę́?" hałní, jini. "Nihizhé'é bich'į' deet'áázh níléí Jóhonaa'éí," bijiní. "Heh, Hádą́ąlá nihígi át'éii yáada yaa ní'áázh," nááhodi'ní, jiní, "Ts'ídá shíí doo bíínóhah da, t'áadoo biniyéhí da," hałní, jiní. Áádóó éí hadahoniye' yee hóósíí', jiní. "Díí bee doo 'ádoohníłí da," hałníigo.

Áádóó dah náázhdiit'áázh, jiní, níléí Tł'iishtsoh Tó hoolyéegi Tł'iishtsoh dine'é kéehat'į́ áadi náánáa. Doo chohoo'íį da tsézhin nahalingo na'ashǫ'ii si'ą́, jiní. Ahii' náhineests'ee'go tsé nahalingo áajį' bich'į' ninaájít'áázh, jiní. Kodóó bitis dashdii'aash biniyé bich'į' dah nízhdiit'ashgo ádiih ná'ályoł, jiní. Ákwé'e hałę́ę hanáájootą́ągo nizt'eesniihgo ałts'ázhnínilgo ákóne'é ch'ízhní'áázh, jiní.

Áádóó náázhdeesht'áázh, jiní, níléí nínáázhdíníit'áazhgo hastiin léí' hadááh náánádzá, jiní, gish náánéidootsihgo. "Háágóó dishoo'áázh shitsookę́?" náádí'ní, jiní. "Nihizhé'é bich'į' deet'áázh níléí Jóhonaa'éí," bijiní, jiní. T'áá ákónáá hodi'ní, jiní. T'áá bidááh jii'aashíí doo bił yá'át'éeh da, jiní. 'Áko shíí éí Tł'éhonaá'íi át'íį lá, jiní. Áadi shíí hadááh níyá. "Kǫ́ǫlą́ą kǫ́ǫ 'atiin," ní jiní.

Éí dah náázhdiit'áázh, jiní, éí níléí Ni' Hahoobá hoolyéegi ch'ináájít'áázh, nít'éé' háágóóshíí jadí naanáájah, jiní. Doo chohoo'íígóó jádí naaníná́dzoołtiłgo bich'į' hanáájísht'áázh. Eiidí lą́a íinda bik'í niit'áázh," jiní, jiní. Éíshíí áádóó nabik'í' jooshahgo níléí yíldzis léi' góyaa ajíí'áázh, jiní, Tó 'i'íígháázh léi'jį'. Áádóó akóyaa ałkéé' dashdiildloozh, jiní. Áko háágóóshíí naanáájah, jiní, níléi ts'ídá ałníí'góó daats'í jooldloshgo t'ah nít'ę́ę' aadę́ę' ts'iniil yiists'ą́ą', jiní. Háágóóshíí hakáá' go'ą́ą 'ajiiłtł'iid nahalingo 'ałtso ííjęę́', jiní.

Áádóó níléí yíwohjį' ch'íjíldloozh dóó áádóó dah náázhdiit'ááz, jiní, níléí yíwohjį'. Nít'éé' áadi asdzą́ą́ léi' sidáago baa náájit'áázh, jiní. Ch'éeh bich'į' jizí, jiní, doo nidi kót'é nízin da. T'óó hats'ą́ąjį' sidá, jiní. "Háágóó lá honít'i' díí níléígóó det'áázh?" ch'éeh nábizhdi'niih, jiní, t'óó t'ą́ąjį' sidá jiní. Ná'ahóónáadgo íinda hach'į' náheestsaadii'. "Háágóó shą' dishoo'aazhgo?" hałní, jiní. "Nihizhé'é bich'į' deet'áázh níléí Jóhonaa'éí," bijiní, jiní. Gólízhii Asdzą́ą́ át'íį lá, jiní. "Díí doo ákǫ́ǫ́ oht'íį da. Díí éí doo ákǫ́ǫ́ honít'i' da. Díí kǫ́ǫ́ hanáą́ągóó są́ dine'é kéehat'į́. T'áá áyídí hadziih są́ baa noh'aash, dooda!" hałni, jiní.

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Áádóó t'áá' hajíí'áázh, jiní éí t'áadoo náás náázhdeesht'áazh da. Eii t'áá' t'áá bikék'ehdęę' níléí kodi hastiin alą́ąjį' hadááh níyáhą́ą bich'į'ídi áádóó 'íinda náánáł łahjigo, jiní.

Áádóó íinda níłtsą́ biyi' nikizhní'áázh, jiní, níłtsą́ bee tł'ée'go. Ts'ídá ałní'ní'ą́ągo t'áadoo ba'ákozniizį́'í baa 'ahizhneelchą́ą' lá, jiní. T'ah nít'ęę' kǫǫ́ hooghan si'ą́, jiní. Áádóó níláhgóó gi'át'é, jiní. "Ha'át'éego lá baa diit'ash lá," jiní, jiní. Áádóó shíį́ náhookǫs bich'į'go ajíí'áázh dóó níléí ha'a'ááhdęę' hajizh'áazhgo ch'éeh jidéez'íį́, jiní. Ádin doo naaghái da. Áádóó kót'éego dah náázhdiit'áázh níléí shádi'ááhdęę' hanáájísht'áázh jiní. Ádin, jiní, doo naaghái da. Áádóó e'e'ááhdęę' náánáł doo ninaánághái da. Áádóó náhookǫsdęę' náánáł hanáájísht'áázh ádin, jiní, doo naaghái da. Áádóó, "Nichxǫ' héi!, T'áá yiit'ashęędęę' dooleeł, shitsilí," jiní. T'áá ákó ákǫǫ́ dashdii'áázh, jiní.

Éí níléí áadi hooghandi jiní'áázh, dóó yah ajíí'áázh, jiní. Nít'ęę' asdzání léi' sidá, jiní, nahgóó. Aadęę' t'óó náhonél'įįh, jiní, doo ha'át'íi da níígóó. Nahjí dó' ch'ikęęh léi' sidá, jiní. Áajį' díjdi ná'ásdlį́į'go íinda. "Háágóó dishoo'áázh? Haadęę' lá?" hałní, jiní. "Nida héil, Dził Ná'oodiłiidęę' 'íit'į́," bijiní, jiní. "Háágóó shą' dishoo'áazhgo?" nááhodi'ní, jiní. "Kojį' yee' nihizhé'é bich'į' deet'áázh," bijiní, jiní. Áádóó shíį́ t'áá ákó, "Doo jooba' da nihizhé'é, hałní, jiní. Áádóó shíį́ náhodees'íį́'. K'os diłhił hoł yizdisii' níléii hooghan bitsíjdi nihoníyį, jiní. Eiiyęę doo áhoot'ée da.

Jóhonaa'éí éí t'áá hó joogáałgo t'ah níléí wódahdi az'ą́ągo t'ah nít'ęę' aadęę' yah anáálwod, jiní. T'áá shíį́ ákó, "Ha'át'ii yee' kojį' ła' da'íjíjh ni', háájí yee' 'i'iisdee? Háadi shą'?" ní jiní. Doo beiinítįį da, jiní, be'esdzą́á. Áajį' díjdi ná'ásdlį́į'go íinda, "Heh, Dooládǫ́' ásht'ínígóó ałnánáshdáah diní. Dooládǫ́' ásht'ínígóó éiyá nihookáá' dine'é bá nídíshdáah dinínee aadęę' yátashki' nahalyeed," biłní, jiní, be'esdzą́ą. Éí áádóó saad hazlíį́, jiní (Yátashki': Ałchíní yázhí bizhé'é doo béehózingo nahachíhígíí 'oolyé.)

Áádóó nahjį' dah diilwod, jiní, k'os łigai yisdisęę náyoostah, ádin, jiní. Shádi'ááhjí dootł'izh dah siyínee nínááyoostah, 'anáánádin jiní. 'E'e'ááhdęę' náánáł, nít'ęę' áádęę' bii' hazhníídee," jiní. Hááhgóóshíį́ honél'į́, jiní, ákó hwéehoosin, jiní.

Áádóó honéiidiishóód. "Shizhé'é," bijiníigo. "Doo shí sha'ałchíní nołíį da. Háádęę' shíį́ woh'ash," hałní, jiní. Áádóó shíį́, "Íishjáą́ shíį́ lá," níjiní. Kóne'é 'ą́ą 'áyiilaa, jiní, ha'a'aahjigo. Áádęę' t'óó báhádzidgo béésh diłhił dah deeshzhah, jiní. T'áadoo áltsé niizį́' 'ałch'ishí hálátsíjn gónaa yisiłii' níléí béésh diłhił dah deeshzhahą́ą yíhodiinił, nít'ée' t'áá dooda, jiní. Ats'os hiiná haa yílyáhą́ą éí bee t'áá kóshch'idi silį́'go áádęę' níléijį' 'ats'os hoł háásaal. Kojigo 'ą́ą náánéidinítą, jiní, shádi'áahjigo, éí

béésh dootł'izh. T'áá náádooda. Aadęę́' e'e'aahjigo náána, éí béésh łitsoii, jiní. T'áá náádooda, jiní. Náhookǫsjigo éí béésh łigaii, jiní. T'áá djįdęę́' 'ákóyiilaa, jiní.

Á á dó ó naghái gone'e anáánáálwodii' áádęę́' bigish hayíiłhan, jiní, dootł'izhii gish. Áajį' hak'i dees'eezgo hoł łeeh náánéiłgéed nít'ęę́' t'áá dooda. T'áá hach'į'ígi nahasdzáán yee yisgod. T'áá djįdęę́' áko nááyiidlaa, t'áá ałtso yee nihwiisíí'.

Áádóó t'áá áko tachéeh náána. Eii Yee na'ałtseed," nááho'doo'niid. Díí shįį́ t'áá íiyisíí bídei'íinízin. Díí Dǫ'tsoh, jiní, Chaa' Hastiin dóó Dinastse', jiní, dóó Tábąąstíín, Na'azísí éí 'alą́ąjį'.

Áádóó shįį́ níléidi tachéeh ninaádeeljéé'. "Eii tachéeh nihidooniłii eii ts'ídá noodoiigo eii tsé neezgaigo aadęę́' níléí góne'é tó yik'i yeiidoosholł níléí góne'," nááhodoo'niid. Na'azísí éí tachéeh nazhdiníljee' áadi shįį́ na'adlo' jiił'a'. Níléí báhást'ah góne' 'i'íígeed, jiní. "Kóne'é adooh'ash íishjąą́. Tsé éí kóníltsogo náhineeshk'aazhgo díí éí áda didooht'áał'," nááho'doo'niid. Á́ádóó shįį́ tsehęę́ ákójiilaa kodóó ádáázhdeet'áanii' ákóne' dzizké, jiní. Nít'éé' áadi yílwod, jiní, Johonaa'éí. "K'ad noodoii ya'?" ch'éeh nídíniih jiní. Djįdi azlį́'go aadęę́' t'ah nít'ęę́' tó yeiyiishóód, jiní. Háahgóoshįį́ (ts'iliis) yiists'ąą'go łeezh dah na'niłhaashgo ts'ídá haashįį́ nízáádgóó ahoolzhiizh nihodiníyéelgo áádęę́' ch'éejít'áázh, jiní. Áádóó íinda, "Kóshdęę́' ch'ínóh'aash," níigo dáádiníbaal de áyíiłhan, jiní. Kodóó bich'į' ch'ínáájít'áázh, jiní. 'Áajį', "T'áá aaníí sha'ałchíní nołį́į lá," níigo ádíhooltsood.

Á́ádóó t'áá áko níléí bighangóó náhoní'eezh. Áadi, "Díí shą' éí ha'át'íí át'é?" hałní, jiní, hwe'eltį́į' dóó k'aa'ąą. "Díí éí nihe'eltį́į," bijiní, jiní. Áádóó hats'ąą́' dah yidiijaa'. Éí níléidi gad yáázh yiih yiyíínil, jiní.

(Éí ádajił'į k'ad akǫ́ǫ́ aghá́ał hadilnéeh, jiní, ha'niih. Díí Naayéé' Neizghání be'eltį́į' 'át'é. Lók'aa'ąą éí sáanii gáagii yiłníigo táiiditjįh łeh. Bąąh dah naaznil łeh Gáagii wolyéego táiidi'aah łeh. Shą́ą bik'ídeesdizgo tązhii bits'os táa'go bąąh dah sinil łeh. Bita'gi kwe'é lók'aa' naaz'ąą łeh éí át'é, jiní.)

Díí kwe'é bitsi' dóó biye' hóló́ǫ́ lá, jiní. Nít'ęę́' éiidí áyiłní, jiní, "Díí hazhó'ó hasht'e nileeh, hazhó'ó nik'ąąs. Nilahkéí át'éé lá. Eii t'áá ádzaagóó hadahaazyį t'áá na'níle'di 'ályaa lá," níjiní. 'Áádóó shįį́ t'áá áko áajį' tsédaashch'íní yee ho'niisįį́', nizhónígo hatah t'áá át'é dahazk'ąązii'. Dooládo' tsíłkéí baa dzólníigo áhoolaa, jiní, bilahkéí t'áa áłah. Ákójiilaa áádóó íinda Gad Ádin há ályaago ajííyąą́' jiní.

Ákohgo íinda, "Ha'át'íí há noo'áázh sha'ałchíni?" hałni jiní. "Doo asohodéébeezh da níléí nihikéyahjį' Déélgéed nihi'niigha, Tsé

Ninahíléeh, Binaa' Yee Aghánii, Tsé Naaghaí, Jádí Nidziłteeł, Lók'aa' Adigishii," jiníigo bitaa'jíílta'.

Áádóó ha'a'aahjigo 'ąą áyiilaa. Níléígóó hááhgóó shíí níłtsą adahaazyíjgo nidahałtingo ahool'a. Náána łíí' dó' eel'a. Łíí' bee shóhólníih dooleeł nínée. "Éí dooda," bijiní. Áádóó shádi'áahjigo 'ąą náánéidinítą t'áá ákónaahoot'é, jiní. Hááhgóóshíí ayáázh ałtah áat'eeł dah ninaádaat'a'. Níléí bitahgóó łíí' anáánáál'a. "Eii dooda," náábizhdi'n, jiní. Kojigo náána, jiní, e'e'áahjígo 'ąą náánéidinítą. Hááhgóóshíí eii da'neest'ąągo anááhool'a. Dóó łíí' anáánáál'a. "Eii dooda," náábizhdi'ní, jiní. Kojigo náána náhookǫsjigo, hááhagóóshíí łíí' bikąąii yáádaahiildił níléí gónee'e. Tózhool aneestiingóó anááhool'a. "Eii dooda," náábizhdi'ní, jiní. "Áko shą' ha'át'íí hánoo'áázh?" hałní, jiní.

Áádóó íinda, "Béésh'ee' hániit'áázh, atsiniltł'ish k'aa' dó', éí biniiyé," bijiní. "Lą'ąą' kónee'é lą́ą," níigo t'áá nichxǫǫ'í yee' dáádílkałgo 'ąą náánéidinítą, jiní. Yáadi shíí nahalingo haz'á, jiní, jeełid nahalingo bee hodiłhiłgo eii t'óó báhádzidgo hááhgóóshíí nídajiilgishgo t'óó baa'ihgo haz'á. "Eiilą́ą, eii béézh'ee béésh hał, 'atsiniltł'ish k'aa," bijiní.

Áádóó béésh'éé'ęę yee hahodiilaa. Béésh hał haiinínil, atsiniltł'ish k'aa'ąą dó'. Áádóó díí' yiskąą "Yiskąągo dooleeł abínídą́ą' Gad Ádin nihá ádoołiił," ní jiní. Áádóó níléídęę' t'óo' naaniiníłkąągo halahkéí yęę ch'iyáán áyiilaa. Dóó t'áá ákó dah hodii'eezh, jiní.

Níléí yá ałníijį' áádóó áádęę' éé'deetjįh kodi nahasdzáán bikáa'di áhoot'éii. "Níléí halgaidi sitínígíí ha'át'íí 'át'į?" hałní, jiní. "Déélgéed la át'įį ni," bijiní, jiní. "Níléí naanáát'ahígíí ha'át'íí 'át'į?" hałní, jiní. "Tsé Ninąhíléeh naanáát'ah," bijiní, jiní. Áádóó, "Níléí dził si'ánígíí ha'át'íí dziłshíí 'át'é?" hałní, jiní. "Dził Ch'ool'į'í 'até," bijiní, jiní. Díí dził naaznilígíí ts'ídá t'áá át'é dóó dził dah naaztánígíí. Áádóó níléí díí nahasdzáán ádaat'éii ts'ídá ałtso béézhdi'nítą. "K'ad ts'ídá t'áá aaníí ádónílá," hałní, jiní.

Naayéé' Neistseed
Yé'iitsoh

Níléí Tó Sidojį' íishjąą́ ákwe'e nihínaaí naagháa dooleeł, Yé'iitsoh. Éídó' shiye' át'é, ní jiní. Áádóó aájį' atsiniltł'ish yikáá' dah hosį' dóó aadęę' ts'izǫǫz yiists'ąą'go níléijį' hoł adáázhnoolt'íizh, Tó Sidojį'. T'óo K'asídą́ą' ni' nikizhní'áazhgo k'os hoł dah adidiijool, jiní. K'os bighą́ądęę' dah dzizíjgo níléídęę', t'áá ákó sin hazlíí', jiní.

Shíił dah neeltł'iizh hei,
Shíił dah neeltł'iizh hei, yaa yeii ye'eh
Shíił 'adah yiltł'iizh, hodoo'niid.

Níléídęę' haaya, jiní, Yé'iitsoh, nít'ęę' níléí tayi'jį' hoołtsą, jiní. "Heh! Yáadi lá yíwéé' 'ánooshóní dó'" ní jiní. Áádóó kót'eego dah náádiidzáago kodęę' hanáánásdzá, jiní. Bikáádęę' k'os bii' dah dzizíjgo t'áá díjdęę' ákódzaa dóó tóhą́ą́ ałtso yoodláá, jiní. Ha'ą́ą́ anáánáádzáago níléí tąbąąhjį' ni' nikizhní'áázhgo níléí áádęę' hanáánázts'ǫǫd, jiní, ha'a'aahdęę'. Kodęę' nááná, jiní, shádi'ááhdęę'. T'áá ákohgo hanáánázts'ǫǫdgo t'áá ákó náádoo'niid, jiní. "Heh! Yíwéé' át'ée dó' naah'aash, yíwéé ánooshóní dó' naah'aash. Háájílá jideeshhą́ą́ł lá," ní jiní. Áádóó e'e'aahdęę'go t'áá kohgo hahíízį, jiní. Náhookǫsdęę'go t'áá át'é hach'į' haaya, jiní. Hááhgóóshíį dah na'alzhiizh, jiní. "Háájílá jideeshhą́ą́ł lá, yíwéé' ánooshóni dó' naah'ash," níigo. Hódó' kodóó t'áa bejil'į ákójíniigo díjdi ná'ásdlį́į'.

Áádóó níléí ha'a'ahdęę' niilwodgo bihał hayíítą aadęę yaaltáál dóó adideesdiz. De kódoohníił," ho'doo'niid. Níléídęę' hał yee adzíílhaall de kójiidzaago hayaa góne'é łeezh joosihgo hał ch'íníbaal. T'áá ákó alą́ą́jį' jílínée bił nízhdiilwod. "Naye'éii yee yélá yíiłí haadeeł," jiníigo áádóó nízhdiitą. Nááná ła hanááyíízǫǫzgo shádi'ááhdęę' ninaánálwod. 'Yaa kónéeh," nááho'doo'niidgo yaa kónáájiidzaago hakáá' gónaa ch'ínáázníłhaal, jiní. Akéédóó jílínée bił ninaázhdiilwod. Nááná ła' hanááyíízǫǫz, 'e'e'aahdęę' ninaánálwod. "De kóhnéeh," nááho'doo'niid. Atsiniltł'ish dóó nááts'íilid éí bee niji'aash éí hoł dah náhidiidił. Hayaa góne' łeezh ch'ínááznísi'. Ła' hanááyíízǫǫz, Náhookǫsdęę' ninaánálwod. "Yaa kóhnéeh," nááho'doo'niidgo hakáá'góó ch'ínáázníłhaal. Ałtso bits'ą́ą́' níjiizláá'.

"K'ad t'áá lázháán niilwod," ho'doo'niid. "T'áá shí ałtsé adeeshníił," níjiní Jóhonaa'éí. T'áá shíį́ ákó níléídęę' atsiniltł'ish k'aa' bíjíígíí yee áajį' yíneeztą́ą́'. Áádóó bił łe'doolch'il Yé'iitsohą́ą. Béésh yee hadít'ehęę ałtso bik'i diitaa'. Náá'ałdó' nihidí'níit'ih, jiní. (Akǫǫ́ béésh 'ast'ogii nídii'ą dadohní éí díí Yé'iitsoh bi'éé'ęę át'é, jiní.) Náá'ałdó'go t'óó ni' nitsidiníigo, jiní. Díjdigo naa'íígo, jiní. "Aadi k'ad," ho'doo'niidgo t'áá ákó áajį' hałęę bee bits'iiyah iijíílhaal, jiní.

Áádóó bidił adíneeshhaazh. Níléí wóyahdi da'neełnáashgo. "Shoo, Dooda níléí tó biih náána'go nináádidoo'nah, bich'ą́ąh hoosoh," ho'doo'niid. T'áá ákó áajį' nízhdiilwod. (Díí bee ach'ą́ąh hoodzoh ál'į.) Diłęę t'áá áajį' neesk'eh. (Dahooh'íį́ shíį́ Tó Sido haa'í shíį́ tsézhin t'áá díigi át'eego ní'a, jiní, éí Yé'iitsoh bidił át'é.) T'áá ákó áajį' dashdii'áazhgo bitsiizizęę hajíí'ą bijéí dó' hajíí'ą.

Áádóó níléigi na'ahizhneelchąą' níléí hooghandi, Dził Na'oodiłii bighąą'di. Na'ahizhneelchąą', hamá bił yah aníjoot'áázh t'óó hwe'ayóiigo. "Yé'iitsoh Ła'í Naaghái seelyį shimá," bijiní. Doo ájínii da," hałní, díjdi azlíį'. "Háadi shą'?" ní jiní. "Nílááh tł'óó'góó," bijiní. Áádóó ákǫǫ ch'élwod. "Heh, Dooládó' áyói ánoht'ee da lá," hałní, jiní. Áádóó atsiiziz dóó ajéí dah neijaah, jiní, Asdzą́ą́ Nádleehé. Áádóó ajéí yęę díigi át'éego dah nei'áago hááhgóóshíį tá'doolzhiizh, jiní. "Hózhǫ náhodoodleeł," níigo.

Áádóó biskání k'eet'ąąshchíín wolyé kónílnéezgo ályaa, jiní, díį'go ahéédiní'áago. "Dii éiyá bee éehózin dooleeł. Ni'éí baa áhólyąą dooleeł," ho'doo'niid, jiní, atsilí jílínée, Tó Básjíshchíní joolyéhęę. Áádóó shíį hánaaí éí deeshzhee'.

Áádóó éí níléí ha'a'aahjigo tádííyá dóó áádęę' nádzá, áádóó nááná shádi'áahjigo dóó 'e'e'áahjigo, nááná náhookǫsjigo. T'áá díį'góó tádííyáá dóó níléí ník'ashbąąhdi ahéníná́ánádzá. T'óó yik'íheeyáago shíį níná́ánádzá. Áádóó íinda t'áá k'ehézdon níléí Dził Náhoozíłiidęę' níléídęę' dził łibáago ní'ą, éishíį bine'dóó hajiyá, jiní, níléigi'.

Níléí Tó Ádin Dah Azką wolyéego łibáago ní'áa łeh, éishíį yine'dóó hanáánásts'ǫǫd shíį nít'éé níléí halgaidi sití, Déélgéed wolyéego. Níléí Tsé Łichíí' Dah Azkání dóó náhookǫs bich'ijígo ayóó áníltsogo hahoochii' łeh, tó siyíį nít'éé' jiní, 'ákwe'é. Díí shíį tó yaa nichį'go yiníná́dááh, jiní, haashíį nízah ninahálzhishgo. Áádóó shíį ch'éeh baa nijiidá.

Ha'át'éego lá atídeeshłíił lá? Ha'át'éego lá dooleeł jinízin, jiní. Doo chohoo'íį da dahoo'į díí. Níléí Dził Náhoozíłii yaa dez'áá dóó dził bikáá' honí'ą, Tó Ádin Dah Azką wolyéhígíí bighąą'dóó dah jizdá, jiní. Áłts'íísígo nídeeshgizhígíí ájiilaa, jiní. Éí díí nídeeshgizhígíí binákáádóó éí níléí Déélgéed bizhniłhí yéeni' doo ya'áshǫǫ da, jiní. Jidoosih nahalin, jiní.

Áádóó t'ah ɲít'éé' ła' haazhníyá, jiní. "Shiid," hojiní, jiní ch'éeh nijighal. T'áá ákonáhozhdi'nihgo díj'di na'ásdlíį'go nít'ęę' a'áándęę' hahijíízí, jiní. "Ha'át'íí lá biniiyé sínídá, shitsóí?" hałní. Na'azísí át'íį lá, jiní. "Dooda héi, T'óó yee' naashzheeh," bijiní. díjdi azlíį'go íinda, "Níléí yee' halgaidi sitínígíí níléí, ha'át'éego lá diyeeshhéeł lá nisingo ch'éeh binaáshdáał," bijiní. "Ąą', shí baa náshdááh, shitsóí," hałní, jiní.

T'áá áko łee'íígeed, jiní. Éí níléí anígeed dóó níléidi yiyaa i'íígeed shíį. Níléí yiyaadęę' bijéiigi yighaázh nít'éé' náhidiitah, jiní. "Ha'át'íí lá?" ní jiní. Díjdi shíį azlíį'go. "Dooda héi, Shíká adíílwoł biniyé díí," bijiní. Jó áko na'adlo' t'áá íídąą'. "Shiyázhí, sha'áłchíní bida'niidlį díí nighaa'ígíí la la shaa dííłjoł éí biniyé," bijiní. Áádóó shíį yí yíighaázh, éí dah łichíi'go

áyiilaa ts'ídá bijéí dah si'ánígi. Áadóó shíí aadęę' dah nídiidzá. Wóshch'ihgi ha'a'aahjigo ha'íígeed, jiní. T'áá nááwóshch'ihdi náánáa e'e'aahjigo. Dóó náánáa ha'a'aahijigo. Díí'go ałkéé' hadahasdzą́ągo ájiilaa lá, jiní.

Ákohgo íinda, "K'ad," ho'doo'niid, "Ts'ída daadanit'íní le', nánóólyéés le', ahodiyóólzéhíi le,' ts'ída doo ts'ííd át'éé da," ho'doo'niid. "Kóshch'iji ííshjáą kót'éego hadahaasdzą́ díí'go," ho'doo'niidgo. Áadóó ákóne'é ajííyá. "Kóshch'ihjí hadahaasdzą́ éí óólyeed lágo," ho'doo'niid, jiní. Áadi baazhníyaa nít'éé háahgóóshíí doig, doig, doig, yits'a'go bijéí yilwoł, jiní. Áadóó áshléhęędą́ą' ałkéłlaáh nizhdeeltáalgo kóne' ts'isooh yiists'ą́ą'ii jiskah, jiní. Atsiniltł'ish k'aa'ą́ą bighánizhníłdéél.

Aadęę' náhidiitah ajiiłhéhęędą́ą' yajiiltáál, jiní. T'áá áko aadęę' hakéé' anoolne'go áłtsé hahasdzą́, jiní, eii díishíí yoołdlałgo hakéé' yilwoł. Kojigo nahasdzánée hayííldlaad. Ch'éeh naazghal. Áadóó anáánoolne', aadęę' náánáa. Kojígo hahaasdzánée hanáánéidiidǫǫz. Ch'éeh ninaánázghal. Áadóó anáánoolne' níléí kojígo yęę hanáánéidiiłdlaad. Ch'éeh ninaánázghal. Anáánoolne' níléí ts'ídá níléíjį' haiidiiłdlaadgo ts'iyiid yiists'ą́ą', jiní. Nahasdzáán ts'ídá t'áá át'é nít'éé yisdił, jiní. Nihodiníyeel.

Eii k'ad ákót'é níléí Déélgéed neiyiisdlaádęę. Níléí Naakaii Tóódoo kojigo dah daask'idígíí bitah ni hił ha'aswod dóó níléidi adah ní'deetiingóó nihił 'a'deeswod nít'éé' níléí góyaaí tsé díigi át'éego nidaheesdáaz dooleeł. Éí Déélgéed át'í, jiní.

Áadóó níléidi háájíswodii áadi dah náádzísdá, jiní. Haadash yidzaa? Daaztsą́ą daats'í jinízin. Baa ayahojoolihgo béejíldzid. Da'áhodeestsą́ą sha'shin jinízingo. Nít'éé' ła' haa náádzídzá, jiní. "Ha'át'íí lá bísíníłdá, shitsói?" nááhozhdi'ní , jiní "Dooda héi, Níléí yee', níléí halgaidi sitínígíí ha'át'éego lá baa deeshąáł lá? Daaztsą́ daats'í nisingo yee' kodóó díí t'óo sédá," náázhdi'ní. Lą́'ą́ą shitsói, shí baa náshdááh," níjiní. Hazéí át'íí lá, jiní, eii bine'dęę' noodǫǫz łeeyígíí. "Ííshjáą́ daaztsą́ągo éí áadi bideelátah dóó dah sézíjgo ádíshníi dooleeł," náádí'ní, jiní. T'áá shíí áko aadóó ákǫǫ́ anáánáálwod. Ná'ahóónaad nít'éé áadi hodiits'a; jiní. (Éí biniinaa át'í, nahgóó kǫǫ́ kóhoot'é níigo tsin yílátah dóó dah sizíj łeh hadáahgi da, ha'át'éiigi da.)

Áadóó áadi baazhníya, jiní. T'áá áko baatjįh jííyá. Ts'ídá ałtso nijiishgizh, bidee'ęę dó' nidziisne'. Bijéí yęę dó' hajíí'ą́, bitsiiziz'ęę dó'. Bidiłęę éí bich'íídíil bii' héeł ájiilaa, jiní. Bikágí yęę ha'éé' ájiilaa, jiní. Chaléékǫh éí áadóó ákóosye'. Díí degooyígíí óolyé chaléékoh. Áadóó shíí níléidi nínáádzídzá.

"Ayóí át'é sélhį́ Déélgéédí," bijiní hamá. "Doo ájínílí da. Yáadish yidiyoołhéél," ní. Díjdi ná'áshdlį́'. "Haa'í yee', háadi shą'?" ní. Ninádánázghal, nít'éé' tł'óógóó bijéí dóó bidee' sinil, jiní. Áádóó hááhgóóshį́ yił ninádá'áshzhiizh, jiní. "Hózhǫ́ náhodoodleeł," níigo.

Tsé Ninádálééh

Áádóó dah náázhdiidzá, jiní, Biiskání Tsé Ninádálééh biniyé hanáádhozhdidlééh. Tsin bijeeh kóníłtsogo, náádá chá'oł kóníłtsogo biyi' góyaa 'ajíí'ąągo át'ajoot'ą, jiní. Déélgéédí bikágí yę́ę éí ha'éé'go éí bii' dziztį, jiní.

Áádóó shį́ náázhdeeswodí níléí Tsé Bit'a'ídi Tsé Ninádálééh ałná hanát'ah, jiní. Áádóó t'áá ákó hoot'į́įį' bá ch'ízhníyá, jiní. Níléí wódahdi náádáát'ah, nít'éé' hwiiłtsą́ą shį́. T'ah nít'ę́ę' aadę́ę' hach'į' nídiilwod, jiní, níléidi joogáałgo. T'áá níléí wódahdi haalwod, jiní. Yaa kójiidzaago níléídę́ę' naanínáádáswod. Áádóó bits'ą́ąjį' nínáázhdiilwod, jiní. T'áá wóyahígi níléijį' hanáádáswod. Aadę́ę' hach'į' nínáádiilwod, jiní. Ts'ídá t'áá íiyisíí yaa kónínéé́h," ho'doo'niidgo, ts'ída' t'óó k'asdą́ą' hódéé́chidgo níléijį' hanáádáswod, jiní. Áádóó áádę́ę' hach'į' nínáádiilwod. "Nahasdzáán bikáá'góó ts'ída t'áá íiyisíi bíiłjah," nááho'doo'niid, jiní. T'áá níléídę́ę' hodeezghaz, jiní. Áko díí Déélgéédí bikágí ha'éé'ę́ę yitát'ah adoolchid lá, jiní. Áádóó shį́ hoł haalwod dóó dego hodeestį níléí yót'áahdi áadi táhodiłteeh, jiní. Áko níléidi k'eet'ą́ąshchíín baa áhojilyánée éí diiltłah, jiní. Hááhgóóshį́ ts'iłiis yiits'a'go kǫ' bąąh dah nidzisi', jiní. Áko t'óó nídziisoł, jiní, hánaaí shį́ nabi'digéego.

Aadę́ę' níléídę́ę' adah hoł deeswod, jiní, níléí Tsé Bit'a'í bílátahdi tsé yíhodiiłtsxisę́ę ni' díí Déélgéédí bidee'ę́ę tsé bizhdiníłgeed. Bí éí níléí kojigo haalwod. Ghaal yiists'ą́ą'go hááhgóóshį́ déhę́ę hooghaz. Nááná díí Déélgéédí bidiłę́ę díí 'ach'íídíil bii' héél ájiilaago ázéé hizhneelzhee'ę́ę dadeeshchxosh, jiní. Daaztsą́ą lá íłį́į dooleełgo shį́. (Jó ákó t'áá na'adlo'k'ehgo.) Hááhgóóshį́ dił da'néełháásh.

Áádóó nagháigi shį́ dah neeshjį́įd. Ba'áłchíní éí dį́į', jiní. (Łá naaki daaní.) Áádóó áajį' haa níjéé', jiní. (Áko shį́ níléí Kiis'áanii níléí Yootóódę́ę' dóó Oozéí jó éí t'áá íídą́ą kéehat'į́, jiní. Éíshį́ ákǫ́ǫ́ yíkaalzheehgo áadi t'áadoo baa ákódzaníziní náhwiiláahgo áájį ahwiijáahgo éí tsé yíhodiiłtsxisgo ba'áłchíní t'áá ákó áajį' anájahgo hááhgóóshį́ da'alghał łeh. Áko t'óó ahayóí dootł'izhii, jiní, níléí Tsé Bit'a'í

bighą́ą'di.) Aadę́ę́' hááhagóóshíí hadahwiiłdlaadgo haa nídiikaigo. "Shiid!" bijiní. "Shiid níiga', shizhé'é," dajiní. "T'áadoo ádaałtahí tsxíįłgo ada'iyołdlaad, niit'aak'eh ádaani," ni jinj. Áádóó shíį díjdi azlíį'.

Áádóó dah diit'a', jiní, yíwohjį', t'áá áko náhizhdiitahii' tsihał hajíítą. "Nihił nijiishhaał t'áadoo biniyéhégóó ha'át'íí dadohníigo shik'ináojah," bijiní. Hááhgóóshíį nahgóó daachahgo nikídaa'nah, jiní. Áádóó, "Nihizhé'é shą' háájí dah nánídaah?" bijiní, jiní. "Jó níléíjí' áníídí dah diilwodígi ákwe'é dah nánídaah. Nááná kojí éí shimá dah nánídaah," ní jiní. "Hahgo shą' ninátháť'aash?" bijiní. "Níléí Dził Dah neeztíniidę́ę́' níłtsą́ bikąʼ adah diłtíjhgo shizhé'é ninátádááh. Nááná níléí Dził K'ehózhóniidę́ę́' níłtsą́ ba'áád adah diłtíjgho éí shimá ninátídááh. Kwe'é éí dah náníkeeh," níjiní. Áádóó bitsásk'ehgi jeehę́ę bee jizhjéé; jiní, tsé bikáa'gi t'áá 'ałch'ishjí. Áádóó t'óó hasht'e' ázhdiilyaa, jiní. Hááhgóóshíį díí ts'ídá kwe'é dah neezdáago kodóó dooleeł jinízingo t'áá íídíį hasht'e' ázdólzin. Hakee' nidi doo dólkeed át'éégóó.

Ts'ídá yaa't'eez'ą́ągo nít'éé' ákódzaa, jiní. Níléídę́ę́' níłtsą́ bikąʼ adah deestą́, nít'ę́ę́' áádéé' k'os yine'dę́ę́' ch'élwod, jiní. Áádę́ę́' ayóíi da át'é tsíłkéeh nít'éé' lá, jiní. Dootłizhii t'áá bizéé dadeezyíjgo bijaatł'óol da t'áá dahólǫ́ǫgo aadę́ę́' yił yilwoł naghái wódahdi. Díjdi yił ahénálwodgo níléíjį' tsé yíideestsxisgo ałtso jidiitaa; jiní. Bí éí nagháigi ahénálwodii' dah neeshjíjd, jiní. Dah neezdáago bit'a' yideeshóód nít'éé' jeehę́ę bídiiłjgéé. Jeehę́ę shíį yikáá' dah neeshjíjd. Ákwe'é ch'éeh át'íjgo kodóó nijílwod. "Heh! Dooyísh kóhojóle' át'ée da," bijiníigo hał bee abíijíílhaal, bik'i nizhnítą. Níléí adah góyaa ts'iyiid yiists'ą́ą'.

Nááná łá nááhodoo'na'go t'áá áádę́ę́' náánáálwoł, jiní, níléídę́ę́'. Áádę́ę́' Oozéí ch'ikę́ę́h t'áá ákót'éego nayíílt'e'. Níléí góne' anáánáalwodgo t'áá ákónááyiidlaa, jiní, dah hizhdiitááh, jiní. Áádóó dah nááneeshjíjd, nít'éé' t'áá ákónáánádzaa, jiní. Jeeh bínáádiiłjée'go biyaadóó ninájílwodii' adah abínáánéijíílhaal.

Áádóó áłchíní yę́ę nahgóó, haalá deeshłííł lá jinízingo biníjoodáał jiní, nahgóó naháaztą́ągo. Áko íinda áádóó, 'alą́ąji nilínée bíchíjhę́ę jideests'ǫ́ǫdii' t'óóyóó yaa názhahgo ájiilaa jini. Nááná bit'a'ą́ą da níléí ałts'ą́ą' dazhdeests'ǫ́ǫd bijáad da. Áádóó diłę́ę bit'a' bikáágóó bee kójiilaa, jiní "Níléí Łeeshch'ih Deesgai bílátahjį' dínááh," bijiní, jiní. Áádóó nábizhdiiłt'a' dóó t'áá názhnél'íjgho áadi dah neezdá, jiní. Wók'ą́adi nít'éé' ákǫ́ǫ́ ání yiits'a', jiní, éí atsá.

Nááná łá t'áá ákónáájiidlaa, jiní, bit'a' bikáá'góó nida'deesdǫ́ǫz nahalingo bikáá' łibáago ájiilaa, jiní, t'áá 'át'e. Áádóó nínáábizhdiiłt'a; jiní. "Níléí tsé nít'i'ígóó dínááh," náábizhdi'ní, jiní. Ákǫ́ǫ́ anáánáálwod, nít'éé; "Zhíí," yiists'ą́ą; jiní, éí Átseełtsoii.

Áádóó éí t'áá ałts'íísígo náánálbáago ánáájiidlaa, jiní. "Níléí tsin aghaa'áhi bílátahjį' díłyeed," náábizhdoo'niid. Aadóó anáánáálwodgo áadi dah nááneeshjįįd, jiní, éí Ginítsoh.

Áádóó nánáłá t'áá ákónáájiidlaa, jiní, nichxǫǫ́'igo ájiilaa, jiní. Éí lók'eeshchąą'í nilįįgo akeedi yizhchįįgo shįį. "Níléí tsęyaajį' dínááh," bijiní, jiní. Áko k'adęę e'e'aah, jiní. Aadóó nínáábizhdiiłt'a', nít'éé' áádóó hajoobá'ígo ts'ídá t'áá yaa naniłneehgo níléí tsęyaa gone' t'óó íijoolígi ádzaa, jiní. Haodíina', nít'éé' áájí, "Hóo! hóo!" níjiní. éí Na'áshjaa'.

Áádóó ła'ałyóiijį' háájídáahgo wónáásdóó ahiłiijįį' dóó t'áá ákǫǫ́ hwiiskąą, jiní. Biiskání shábíighah t'áá ákǫǫ́, dóó 'anáá'oot'ą, jiní. Dįį' hwiiskąągo tsé bidáajį' hanáádzísdzáá nít'éé' níléí wóyahdi la na'ajį', jiní. Áádóó hazhó'ó náázhnél'įį nít'ęę aadęę' wóshdęę'go yigáał, jiní. Níléí háyaajį' ííyáá nít'ęę' Jaa'abaní át'įį lá, jiní.

Áádóó, "Kodóó adááshígéóó, shichó!" bijiní. "Ch'íláane'!" níigo níléí bizénághah gone' eelwod, jiní. Hodíina' nit'ęę' áádeé' ch'ínáánádzą, jiní, ha'át'íí shįį haiinitáago. "Adááshígéóó, shichó!" náábizhdi'ní. "Ch'íláane'!" níigo t'óó bizénághah 'ánáánáálwod, jiní. T'áá áko nábizhdi'niihgo díjdo azlįį', jiní. "At'aak'ehé bideená adááshígéóó, shichó!" náábizhdi'ní, jiní. "Hágo shįį lą́ą," jiní. Aadęę' tsęyaa gone'e ííyá, jiní. Shiidą́ą'di eii áádęę hosoolts'įįł, jiní, eii 'aadęę' Eii ts'ídá ádizhdooshch'iizhgo t'ah nítéé' kodęę' haayá, jiní, nít'ęę' azis yoo'áał, jiní. Áłts'ǫ́ǫzígo na'ashjéii bitłoolgi á́níłtsáazgo bidáá́ gónaa bidiit'i', jiní. Éí kodęę bighosjį' bąąh si'ą́ągo.

"Kóyaa biih ninááh," hałní, jiní. "Dooda sha'shin. Díí t'áá íiyisíí dooda, díí k'ídoodlał," bijiní. "Biih ninááh ge' shoo. Doo iinídlą́ą da ge' shoo. Níléí tsé biih yíníiłgo níléí bidáá'dóó niłmazgo bił dah na'ílzhiish," hałní, jiní. Áádóó akójiilaa, jiní, tsé biih jiiznilii' eii dziłmaz, jiní. T'óó dązl dązl yiits'a. T'áá náás hoolzhishgo wónáásdóó ayóo danidaazígíí atisgo ádaníłdáásígíí biih jiiznilii' éí kónáájił'įjgo t'áadoo k'ínídlaad da, jiní.

Áádóó íinda biih jííyáago dah hodiiłjid, jiní. "Ts'ída daada nit'íníi le', dooghaałii le'," hałni, jiní. Áádóó íinda adah hodeezyį eii shiidą́ą'di. "Tsé bínáhiitłjhii," níigo eii adah hooyéeł, jiní. Ts'ídá shįį ałníi'gi hooyéełgo t'óóyó hanádiz binákáádęę' jídighaał, nít'éé' adah deezhtłizh jiní. "Shóo! shóo! shóo!, Shą́ą́' t'áaká dóóghaał nidishní," hałní, jiní. Áádóó íinda bá hozhdísingo jineeshch'ilgo níléji'. Kadlą́ą kojí," ní jiní. Jideezghal nít'ęę' 'adááhoogįį lá jiní níelí bitsįįjį'.

Áádóó shįį t'áá áko nahgóó bił dashdii'áázh. Ajiisxínee t'áá áko bijéí yęę níléí bitsiits'iin, tsiiziz t'áá bighą́ąh dé'ą́ągo hanáájíį'ą. T'áá áko at'á łigai yęę bá jiizhnizh. "Daada nit'íní le' níléí nidíyílii bitahjį' óółjiid ts'ídá dooda," bijiní, jiní. Áádóó t'áá áko dah diiyáá shįį, ts'ídá ákóne'e

i'íłjid lá, jiní. T'ah nítéé' 'áadi hadoolghaazh, jiní. "'Óh! 'óh! 'óh!" níigo. Eiishjį nidíyílii bitahjį' i'íłjidęę ats'os yooljiłęę tsídii hayíínil. "Éí níléí kóolyée dooleeł. Níelí kóolyée dooleeł," t'óó níigo yitaadilniigho yitah náhootał, jiní. Háahgóóshjį tsídii ahijeeh níléí da'níłtsą́ą́'. Áádóó tsídii hazljį jiní, eiidí Tsé Ninahálééh bit'a'ą́ą.

Áádóó t'óó dah nízhdiilwodii' níléidi nájílwod, jiní, haghandi. "Tsé Ninahaléeh siyełhį, shimá," bijiní, jiní. "Doo ájínii da," ní jiní. T'áá bahat'aadí dį́į' hwiiskąą nidi. "Háadi shą'?" níigo ch'ínáánálwod, jiní, Asdzą́ą́ Nádleehé. "Nahogóó łąą," bijiní, jiní. Áádóó háahgóóshjį atsiizizęę dóó ajéí yęę yił dah ninaa'ashzhiizh, jiní.

Binaa' Yee Aghanii

Áádóó dah náázhdiidzá, jiní. Níléí bistahgóó náájoodáał nít'éé' ła' hadáah jiníyá, jiní. "Níléí wók'ą́adi Binaa' Yee Aghąnii wolyéego shijéé', biza'iildéeh doo chohoojį da," hałni, jiní. Áádóó shjį t'áá ákó baa náahizdeesdzáhí éí Áshjįh biniiyé, ho'doo'niid. T'áá ákó áshjįh biniiyé héeł ájiilaago ákǫǫ nikizhníyí, jiní. Éí ch'éeh binijoogáałgo doo bąąh kíhwiit'i'góó doo hah da íinda wók'ą́adi hajiyá, jiní, nítéé' hooghnan si'ą́ą lá, jiní. Łeeh hoogeedgo ákóyaa hooghan lá, jiní. Áádóó bininaajiyoodáał, jiní. Ha'át'íi dadó' bich'ą́ąh hóló̧ǫsh łéh baahádzidígíí jinízin, jiní.

Áádóó bich'į' jiyoodáałgo t'áadoo dadilyésí t'áadoo kót'é ílíní bił yah ajoolwod, jiní. Aadęę' nídiijéé, jiní. Diné danillį́ lá, jiní. Háahgóóshjį tsédé shijéé' nítéé' lá. Háahgóóshjį dahonéł'į, jiní, hach'į' dahaaltsáád nahalin, jiní, ałch'ishdęę'. Ła' éí ch'é'étiindęę' hadáadeelwod, jiní. Áádóó binaa'ą́ą hach'į' dadíneesą, jiní Éíshjį t'áá haa nisého t'áá ákódí hwiiłhéeh. Áko ákódaadzaa, jiní, kodęę' doo asohodéébeézhgóó áshjįhęę tsídzajíiłkaad, jiní. Háahgóóshjį ts'ich'iił yiists'ą́ą' áshjįhęę níléí dabinaa'ą́ą góne'é shjį baa adahaaswod. Tsédé íídáazgo binaa'ą́ą yił nidaalgoołgo áshłéehęędą́ą' tsihał hajíítą́ago áádóó bitah náázht'ees'haall jiní. Áłtso ninaadístseed, jiní, naaki ts'áadah nít'ęę lá jiní

Áádóó bitsiizizęę dóó bijéí yęę hanáádziisnilii' níléidi nínáájílwod jiní hamá bighanídi áadi nínáájígį. Binaa' Yee 'Aghánii wolyéé nít'éé' léi' ninaaseltsxeed," jiní, jiní. "Yáadi lá díní éí doo baa hwiiníť'įį da baahádzid, she'ewéé," hałni, jiní hamá. "Dooda t'áá aaníí, bijiní. (Bi 'éí doo dayoo'įį da akóolyéii dahólǫ́odi doo dahoo'įį da. Bízhi' dóó naayéé'

kódaalyéii dahólǫ́ eíshjį́ t'éiyá béehózin íinda. Bídę́ę́'go éí ákóhoolyéedi dahólǫ́ éí doo bił béédahózin da.) "Háadi shą́' ákóolyéii shijéé' lá?" hałni, jiní. "Áadi níléí Bis Dah Azkání bighą́ą́'di," jiní, jiní.

Jó 'áádóó, "Háadi lá?" níigo. Tł'óógóó 'éí bijéí dóó bitsiiziz nínáájíjaa'go éiidí tsii'dętáán éí tł'óó'góó 'íí'áago, jiní. Níléí ch'é'étiin bikáá'góó ákwe'é bąąh nijiiznil. Déélgéed bitsiizizę́ę́ bąąh nizhní'ą́. Tsé Nináhálęęh bitsiizizę́ę́ dó' áádóó Bináá' Yee Aghánii bitsiizizę́ę́ bąąh nináádziiznil. Hááhagóóshjį́ bił hózhǫ́ǫgo yił nináá'áshzhiizh, jiní, hamá. 'Áádóó 'íinda háadi lá naayéé ts'ídá t'áá 'ákónáánát'éhígíí hólǫ́ǫ lá díí Déélgéed át'ehę́ę dóó Tsé Nináhálęęh át'ehę́ę jinízin jiní. Díishjį́ bá hodinoochjįd Naayéé' Neizghání. Ts'ídá shjį́ t'áá íiyisíí bidziilgo ła' atínáádeeshdlíił nízin shjį́.

Tsé Naaghái

Áádóó aadę́ę́' dah náázhdiidzá, jiní. Níléí Tsoodził dóó Tsé Naaghái baa hanáánáálwod, jiní. Łigaigo óolyéé nítéé; jiní, nímazgo ayóó' ánílts0go. (Jǫ́ǫ́ éí yę́ę daats'í bik'ehgo béédeetą́ągo díí chidí ályaa.) Éíshjį́ áádéé baa haalwodii' aadóó baa nikidiilwod. Áko bááhádzid, jiní, níléí hałchjį́h, jiní. Áádóó shjį́ honiiyé nikidiilwod éí tsé níléí naanáámasgo. Hwélwo'go éí hak'i ch'éhelyeed, jiní. Ákót'éego ákótjįgo naaghá'ago baa hanáánáálwod.

Áádóó áádę́ę́' baa deeswodí éí aadę́ę́'. Áko hak'ijį́' dah néiteehgo hałę́ę kodóó bee hojiilhaał, jiní. Bee jiilhaał, jiní. Éí díí níléí akǫ́ǫ tsé nidaasgaaígíí éí át'é, jiní. Tsé Naaghái bíjiilhaałę́ę aadóó díí dził ní'áhígíí bine'jí dóó níléí kót'éego shjį́ baa deeswod. Éíshjį́ bik'ijį' dah néiteehgo yéé'iilhaałgo wónáásdóó níléí Naatsis'áán dóó niiéí Shashjaa' wolyéhé ní'ą́hígíí biniit'aah dóó' Dził Ditł'óii. Jó áadi tsé hadaasgai. Dóó níléí Dibé Nitsaa bich'į'di. Ahéédzídzáhą́ądi, jiníyáhą́ądi áádóó níléí Tséyígai wolyé tsé ní'áhí áádę́ę́ náákóshdę́ę́' dóó kóóni díí tsé hadaasgaiígíí. Wónáásdóó ałch'į' bíjoołhałgo áłts'íísí yee yileeł, jiní. Wónáásdóó honáldzid silį́', jiní.

Níléí Dził Náhooziłiidi tsé deez'á, Tsézhin Deez'áhí biyaadę́ę́' wóshdę́ę́'go áádę́ę́' haa náádeeswod. "Áko níléí góyaa 'adoolwoł níwíh Naatsis'ą́ bine'jí tsékooh góyaa adoolwoł," ho'doo'niid Éí áájí bich'á́ąh tázhdílyeed, jiní. Díí t'áá íiyisíí ałtso diyoolyéeł biniiyé 'aají bich'á́ąh naaníjoolwoł, jiní. Áádę́ę́ hak'ijį́' dah néiteehgo eii béejíłhaałgo ts'ídá

t'áá ákót'ée nidi hoł ch'élwod. Éíshíí áádóó íinda hats'áąjį deeswodígíí éí níléí ákóyaa eelwod, jiní.

Áadi tsé naníá, jiní, níléí Naatsis'ąądi tsé éiidi tsehéę 'ąą át'eego ákóyaa eelwodgo tsé bił ałch'į' kónéhéę nááts'íilid ha'naa nazhníłgeed, jiní, náánáhał dó'. Áko naakigo ákót'é, jiní, díí tsé ha'naa naní'á. Kóshch'ihdi yéę éiyá ííyish, éí nááts'íilid át'é Náánáyíwohdi yéę éí t'áá k'ehézdon. Áko ákódzaa, jiní, áajį ak'eh náázdeesdlíí'. Áádóó aadéę dah náázhdiidzá, jiní. Níléí ts'ídá shíí t'áá íiyisíí báhách¡sgo tádíghàah.

Jádí Nidziłteełí

Níléí Dibé Nitsaa bílátahjį' hajiyá, jiní. Áadóó shíí jidéez'íí' níléi da'nílts'ąągóó. Nít'éé' níléí yíwohdi hááhgóóshíí łeezh dah łigai, jiní. Ha'át'íí lá át'éé lá jinízingo áádóó dah jizdá, jiní, níléí ákǫǫ jidéez'íį'go. Ha'átįį lá náánáałwoʼnsh jinízin, jiní. Áko níłch'i éí kodéę' hoł halne'. "Níléí óolyé Jádí Nidziłteełi bááhádzid," nááho'doo'niid. Áádóó shíí t'áá áko, Ákót'éhígíí lá hanishtáani báádahadzidii, jiniizíí'. Áádóó, Ha'át'éego lá dooleeł? Ha'át'íí lá bee nidínóotah lá? jinízingo bíká nitsídzíkees, jiní. Nít'éé', "Honooyéél díį'go ánílééh," ho'doo'niid, jiní. Áádóó shíí t'áá áko baatjįh jííyá. Éí azhíih óolyé honooyéél kódaniłtsáazgo beda'astl'ǫǫgo. (Ła' da shíí akǫǫ Hóchxǫ'íjí dahataałigíí nihináál ádayiilaa. Sháą' bee ak'i da'at'oh łeh.) Éiigi át'éego díį'go ájiilaa, jiní.

Áádóó shíí níléí baa nijiyeedzá. Naanáájah, jiní, hááhgóóshíí níléí ánízáadi haashíí nízahdi ahénínajahgo. Áko éí ha'átíi da dayiiłtséehgo yich'į' nídiijah, jiní. Níléí yéjah dóó áadi éí hááhgóóshíí yik'iijah, jiní. Hááhgóóshíí bidee' da yee niyída'ashiish dóó yik'i naanáájahgo dayiiłhéél, jiní. Áádóó ákónáádaat'íjgo hats'ąąjigo nínáánijee'go honooyéélęę jidiiłtłahgo níléí bikáágóó ajiyíílhan, jiní, níléí bilaáhgóó hááhgóóshíí łid joosigho. Áádóó t'áá wódahgo deeswodgo yich'į' nídiijéé', jiní, hááhgóóshíí yikéé' ałhaiikah. Éí táyi' gónee bits'ąą' eelwodgo áádéę' naanázhjéé', jiní, aadéę' shíí t'áá níjé'ęędéę'.

Hááhgóóshíí nidaaghal hada'asííd, jiní. Kojigo ła' bá náázdeest'oh níiléí shádi'áahjigo yikéé' dah náádiijéé', jiní. Eii níléí kojí Tsoodził bilaahdi bits'ąą' taah náánáálwodgo áádéę' nínáánijéé', jiní.

Áádóó náánáa kojigo e'e'áahjigo. Éí níléí kojí Dook'oo'osłíid bilaahdi áadi tsétaht'ah gónee bits'ąą' eelwodgo áádóó áadéę' nínáánijéé'. Ákohgo hááhgóóshíí tó bee dadootł'izhgo yisdah nidanigo', jiní. Áko hó

éí doo dahoo'jį da, jiní. Ch'óóshdą́ą́dą́ą́' t'áá át'é naanáájah, jiní, naadiin djį'go. Áko kodę́ę'go yę́ędą́ą́' łá nánijéé' e'e'aahdę́ę', t'áá naaki ts'áadah nánijéé', jiní. Naaki ts'áadah éí ádin, jiní. Éíshjį́ ch'éeh deeskaigo t'áá áadi.

Náhookǫsjigo ła' bá náázhdeest'ohgo yikéé' ahaa anáánáákai, jiní. Áadę́ę' hojoobá'ago ts'ídá t'áá dabitsą́ahdi ninánineestą́ą́' jiní. Ákohgo íinda áají bich'i' dah náázhdiilwodgo ałtso ninaádzístsxeed, jiní. Kodę́ę' t'áágéed nánijéé'ę́ę éí Wyoming biyi'jį' t'óó ahayóí nít'éé', jiní, jádí ałk'idą́ą́'. Éí ła' áádę́ę' nánijéé'ę́ę t'éiyá nijistsxeed. Ła' íijéé'ę́ę éí k'ad bił kéehwiit'į. Áajį' ak'eh náázdeesdljį'go níléidi ninaádzídzá hooghandi.

Áadi shjį́ nááná, "Jádí Nidziłteeł, wolyéii ninaásełtsxeed," jiní, jiní. "Ha'át'íí óoyéego Jádí Nidziłteełí?" hałni, hamá, "Jó Jádí Nidziłteełi," bijiní. "Háadi shą' níigo?" Ch'ínáánálwod nít'éé tł'óó'góó bijéí dóó bitsiiziz náánás'nil, jiní. Áaji' hááhgóóshjį́ yitah náázoolzhiizh, jiní.

Lók'aa' Adigishí

Áadóó dah náázhdiidzá, jiní. Háadi lá ts'ídá bááhádzídigíí nááhodlǫ́ǫ́ lá jinízingo náájoodáał, jiní. Díí nahasdzáán taah danées'ą́ bíighahgo shjį́ tádígháahgo yiniinaa shjį́ doo ałhosh da dóó doo ayą́ą́ da. Níléí Tóoł hoolyé áadi dził si'ánígíí bílátahjį' hanáádzísdzá, jiní. Áadóó dah náádzíisdá, jiní. Níléidi ha'át'íí shjį́ yígai, jiní, níléí doo deeghánígóó. Ha'át'íí lá át'ée lá? jinízingo náázhnél'į, jiní. Áko níłch'i éí hoł halne'. "Níléí óolyé Lók'aa' Adigishí, bááhádzid níléidi," nááho'doo'niid, jiní. Áko níléí bitah jighάahgo éí hach'į' dah diijahgo ałtsoh nidahwiiłgish, jiní.

Ha'át'éego lá dooleeł? Ha'át'íí lá bee nááná dooleeł lá jinízingo baa nitsínáádzíkees, jiní. "Shoo, Nitł'éél shjį́ hóló," nááho'doo'niid. "'Aoo;" jiní, jiní. "T'áá nááná éí azhíih t'áá éí djį'go honooyéél ánáánídléeh. Ákohgo íinda woolk'ą́ąh bee didíiłtłił, Áadóó íinda ts'ídá níléí ha'a'aahdę́ę' nidíínáał. Ts'ídá hasht'enáádíit'e'go ts'ídá doo nidaha'náa da náánásdljį'go ákóne'é adíisih daabidoolíił," nááho'doo'niid, jiní.

Éíyę́ę níléídę́ę' ákójiilaa, jiní, níléí góne'é anáádzíísi', doo chohoo'jį́góó łid shizhóód silį́į'. Hááhgóóshjį́ ts'iziił yiits'a'go nida'ałtsxas níléí nízaadjį. Ayóo shjį́ ádaníłnéez lók'aa', doo ádaałts'íísí da. Nidi shjí́ nídahodiiłtsxisgo bik'ee azhnidéehgo áajį' t'áá bí yee náhoníłtsxisgo wónáásdóó ałtso nihwiiłgish. Áadóó nááná kodę́ę' shádi'áahdę́ę' t'áá ákónáájiidlaayii' náádiiltłahgo łid nááneeshjį́įd, jiní. T'áá djįdę́ę' ákójiilaa,

jiní. Áko hááhagóóshíí ts'ich'iił yiits'a' biyi' góne'é. Biyi'di diné nidahalin nít'éé' lá, jiní. Biyi'di éí ałtso dadeeshchxosh dóó ałtso naaztsxeed, jiní. Áádóó níléí haghanídi nínáájílwood, jiní.

Tse' Dah Hódziiłtáłii

Áádóó náádeesdzáhí níléí Dziłizhiin dóó níléí Tsé Yígaaii Ní'ahí ákǫǫ́ náájoodáał nít'éé kǫǫ́ hastiin léí' tsédáá'góó sitį́ jiní. Bidáahgóó dashdiighaah nít'éé adzíítáál, jiní. "Shoo! Daalá nit'į́?" bijiní, jiní. Nida hei, Shich'ozh yee yisdoh," níjiní. Áko shíí kǫǫ́ dah hizhdikáahgo doo dajoo'íígóó adah ahódziiłtaał lá, jiní. Níléí hóyahdi éí ba'ałchíní shijée'go áadi dahayą, jiní.

Áko bits'iiyahdóó tsé bidii'áá lá, jiní. Éí yee niłdzilgo anídzítałgo doo adaagéehgóó sitį, jiní. Ákónáánádzaago hał bee k'íiníłhaal, jiní, bits'iiyahdóó bidii'áhą́ą. Hastiinée níléii góyaa adzíítłhaal, jiní. Ts'iyiid! yiists'ą́ągo áádóó níléí bidáa'ji' hajiyáá nít'éé' níléí wóyahdi ba'ałchíní dabiyą, jiní. Áádóó ákóyaa adajíiyáá nít'éé' ałchíní yę́ę dah diikai lá, jiní. Níléí tsé bąąh naalzhóodgo ákóne' tsék'is góne' eekai lá, jiní Áádóó t'óó bidáhodizhníniliį' dah nízhdiilwod, jiní. Níléí Dził Ná'oodiłii bighą́ą'di éí hamá bighango áadi ninájiilyeed.

Biiskání ákǫǫ́ nídzídzáá nítéé' leeshch'ih biyi'dę́ę́' ch'íbítiin, jiní, t'áadoo jííghą́ą' da lá, jiní. Áádóó dashdiiłkaa', jiní, níléí Dziłgiizh hoolyé áádóó ałts'áskai lá, jiní. Naakigo níléí Naatsis'ą́ądi bik'ízhníłkáá', jiní, łá at'éed lá, jiní, lá. éí 'ashkii. T'áá áko tsin hał bich'į' hajíítą́ągo bił niijíłhaał, nít'éé, "Dooda," ní jiní. Díjdi azlíi'go, "Lą'ą́ą" bijiní, jiní. "Yoołkáałgóó nohokáá' diné hodeezlíį'go t'áá niheenáás honít'i' dooleeł," dííniid, jiní. "Hágo shíį," bizhdííniid. Áádóó k'į' jííłdlaadii' kóníłtsogo bá hajíítkad. . "Díidí yidiiskąągóó bee nihéé ho'dílzin dooleeł," bizhdííniidgo ádeiideet'ą, jiní, éí Báyóodzin. Éíyę́ę éí k'ad ádin, jiní, Naatsis'ą́ądi.

Díí ts'aa'ígíí áádę́ę́' alą́ąjį' nilínée t'áá shá bik'ehgo adáá'ástł'ǫǫgo niiníłkad, jiní. Náána łá akéédóó nilínée éi shádi'áahjigo adáá'ástł'ǫǫgo niiníłkad, jiní. (Éí biniinaa t'áá ałch'ishjí ál'į, jiní. Łá hastóí ádaaní, "Ts'ídá t'áá íiyisíí Hózhǫ́ǫjí naalyéhé da biniiyé bijíjgo shá bik'ehgo ni'ílkadígíí t'éiyá ál'į," daaní.)

Díí t'saa' níléí hóyahdę́ę́' ha'oolkadígíí nahasdzáán díí ni' át'é, jiní. Náána bikáá' gónaa łizhingo ahéiiníłt'ii'ígíí dóó dahoníkąą dóó bita' gónaa

łichíi'go ahéiiníłt'i'. Díí níléí dziłlátahdi nááts'íilid ahéénít'i'ígíí át'é, jiní. Áádóó bikáá' gónaa łizhin ahénáánít'ígíí dóó dahoníkąągo, éí k'os yishchíín níléijį' yadaa'á, jiní. Áádóó áádęę' dah náázhdiidzáhí níléí Dziłgiizhdóó.

Ła'áaí náázdeeskáá', jiní, níléí Dził Dtił'oii bighą'di bik'ínáázhníłkáá', jiní. Naakigo áadi náánáskéé łá, jiní. T'áá ákónáájiidlaa hał bich'į' hanáájíítąągo bináázhniighą́ą' nít'éé, "Dooda," náádoo'niid, jiní. Áko t'óó ánínáádzísįįd.

Éí 'eii hashtł'ish názhnítłee'go bá biyi' hahoots'aa'go ájiilaago ałch'ishí bikáá' dah yiznil. Éí Nóóda'í áájí kéehat'į k'ad, Tsé Dah Hódziiłtáłii ba'ałchíní át'é, jiní.

Shash Na'ałkaahii

Áádóó dah náázhdiidzáhí t'áá ákǫǫ́ náádzídzá, jiní, níléí Dziłizhiin dóó yíwohjį' dóó níléí Yootó Dziil ní'áhígíí bich'į' náájoodáál nít'éé' hááhgóóshįį́ na'atiin, jiní. Áádóó nikizhdiiłkáá, jiní. Ha'át'íí łá abiiztiin? jinízin, jiní.

Áádóó níléí yíwohjį' dził deez'áago áajį' hajííyáago áádóó dah dzizdá, jiní. Níléí yíwohjį' éí dzígaigo akǫǫ́ jidéez'įį́' nítéé' níléídęę' ch'í'nįįį́', jiní, níléí Yootó Dziil ní'áhídęę'. Éí áádéé dóó kodęę'go íinda bidáahjį' ch'íhníyá, jiní, nítéé' ch'ikéeh léi át'í, jiní. Eii tsiiziz wolyé éí binághahdęę' dah si'ąągo yoołjił, jiní. Nít'éé' t'óó ahayóigo tsidzé dóó chiiłchin dóó náát'ezhí dóó łichí'iígíí éí yoołjił, jiní.

Áádóó, "Háádęę' łá?" bijiní jiní. "Dooda héi, Díí yee' níléí shik'éí tahgóó tádííyá níléí Yootó Dziil. Dóó Tsidzé Niteelí hoolyéédóó díí áádéé diné shada'iistsood. T'óó ahayóigo altah na'neest'ą́ą́ łá ge' shoo," níigo. Áádóó łá hajííjaa'go dóó haa yiizhjaa'ii' áádóó jiyą́, jiní. Áádóó íinda, "Háágóó shą' eii adíníljid?" 'bijiní, jiní. (Áko díí éí hoł béehózin nilínígíí dóó át'éhígíí.) Nidi nabízhdíłkid, jiní. "Níléí Dziłizhiingóó déyá," níjiní.

Áádóó shįį́ ch'ikęhęę dah nąą'diiłjid níléígóo. Áko hó éí níléí t'óó bidíyeest'įįdęę' bíjiyoołaahgo níléí góne'é i'íiłjid Dziłizhiin yíwohdęę' Tsé́ch'il Nástłah hoolyéé góne'é. Áádóó hó éí kíjiiyá jiní níléí wók'ąąjį' hajiyá, nít'ęę' diné łá kéehat'įį́ łá jiní. Éí Ch'íshiishásh ii kéehat'íneedi jiníyá jiní. Hááhagóóshįį́ t'óó ahayóigo hach'į' ch'í'ílyiz jiní.

"Haalá ahoodzaa doo asohodéébéezh da, Shash Na'ałkaahii nihi'niighą" nááho'doo'niid, jiní. Áádóó, "Ákǫǫ́ lá déyáani. Ákǫǫ́ yisháałgo ásht'į́. Háadi shą'?" jiní. "Kóyaa nástł'a góyaa" ho'doo'niid.

Áádóó nát'áą' ch'éédzídzá níléí wóyahjį'. Áádóó íinda níléí nástł'ahą́ą góne'é nikizhníyá jiní. Áko hááhgóóshį́į nina'iiztiingo. Ákoshį́į níléidi haa hoolne'. "Aadęę́' diné léi' yigáát," níigo. T'áá shį́į áko Shash Na'ałkaahii éé'ęę yiih yíjéé' honiyé.

Áko nílch'ih éí hoł halné, jiní. "Kojí, Kojígo kíinááh níléí góne'é" ho'doo'niid, jiní. Áádóó t'áá áko ákóne'é nikizhníyá, jiní. Níléí náasdi, nít'ęę' tsindiijiin 'íí'á, jiní. "Eiidí 'eii ni'éé bee hadínít'éhígíí eii tsin bąąh nihíníiłgo bee hadíléeh," nááho'doo'niidgo ha'éé'ęę bąąh nidziiznil, jiní. T'áá hó ájít'éhęęgi át'eégo ájiilaa, jiní. Áádóó kojį nááná "Díí ch'ó bąąhjį níléí wódahdi dah náhóyitjįh, áajį' hasínáahgo. Doo niyeet'į́'góó áníléehgo t'áadoo yínít'íní" nááhódoóniid. Áádóó ákójiilaago 'áadęę' dah dzizdá jiní.

Ma'ii dóó K'áá

Dziłizhiin, Tsé́ch'il Nástł'ah hoolyéhígíí bikáa'di 'éí Ch'íshiisháshii dine'é kéehat'įjgo 'éí nitseekai, jiní. 'Áko hááhgóóshį́į da'ałtá, jiní. Nídíshchíí' t'áá haatą́ą nít'éé' ch'ó deeníní bił ahąąh sinilgo. Díí Shash Na'ałkaahii bee nidootsił biniyéhęę Ma'ii áadi yílwod, jiní.

"Heh, Hádą́ąlá ákót'éhígíí yáada bee naaztseed, t'áá íiyisíí t'óó ádaat'įį lá," níigo yeiidlohgo łaałyóidęę' nina'lwo', jiní. "Hádą́ąlá ákót'éii yáada bee seesyį," níigo. Hodíina' nít'éé' t'áá áaníí ádíní ya'?" bi'doo'niid. "Aoo," ní jiní.

Áádóó shį́į t'áá áko bich'į' ha'doot'ą nídíshchíí dóó ch'ó deeníní ahąąh sinilęę. Hááhgóóshį́į ts'iyiid yiits'a'go hideeznáá'. Áádóó náás dah dii'áázh dóó wónáásdóó bikéé' dah dii'áázh, jiní. Ch'óóshdą́ą́dą́ą' yidáahgi ałná hanálwo', jiní. Áádóó t'óó yiłą́ąjį' dah yiite' níléí ha'a'aahjigo yaa anooltą́ą'. Dóó áadęę' náneeltą́ą' t'áałáhígi át'eego, nídíshchíí' dóó ch'ó deeníní yęę t'áá bikéé' yi'ashgo. Áádóó shádi'áahjigo yaa anáánooltą́ą' dóó áadéé ninááneeltą́ą'. Áádóó 'e'e'aahjigo náánáá, áádóó náhookǫsjigo náánáá. Áadi íinda nik'ashbąąhdi djjdi yaa ahéníná́aneeltą́ą', jiní. Áko díneesna'go Tsé Nikání wolyéhígíí bighá hoodzánílgíí deneeyéél silį́į', jiní.

Éí Tsé Nikání yine' eelwodgo tsé bighá hoodzánée góne' bikéé' ch'íní'áázh, jiní. Áádóó dah náánéite', jiní, níléí Ch'óóshgaii hoolyéedi tsék'iz góne'é ee'na', jiní, hááhgóóshį́į bizahóchį'go Nídíshchíí dóó ch'ó deeníní bikéé' yi'ashęę níléí ee'na'ą́a góne' bikéé' íí'áázh Áajį' Ma'ii yęę seesyį. Áko éí nídíshchíí' dóó ch'ó deeníní yęę áadi athąąh íí'á, jiní.

Haashíí nízah nihoolzhiizh, níłéé' níléí nástłahą́ądę́ę́' hodiists'áą', jiní. Aadę́ę́' Shashtsoh ałkéé' dah háaltsáád, jiní, hááhgóóshíí nidaaghalgo. Aadę́ę́' alą́ąjį' hooltsiłę́ę kóóshíí jizí nízingo áajį' yich'į' dah diilwodgo yił naa'íídéél níłéé' tóó tsédę anáátłizh, jiní. Níléijį' tsédę ninímáazgo, "K'ad aadi," hodoo'niidgo ákóné' iijíílkah. Ts'ich'ag yiists'áą'go nanibiizhní'ą. Bikéédę́ę' ła' nááhooltsił, jiní, hááhgóóshíí ánáádí'níigo. T'áá ákónáánádzaa, yił anáánáádéélę́ę tóó tsédę ninánáłtłizhgo ákóné' 'anáánéijíílt'oh, jiní. Nááná ła' bikéédę́ę' dóó nááná ła' t'áá náábíkéédę́ę'. Áko díį' tóó báádahadzidii át'é shash nidzistsxeed, jiní. Áádóó adáádzoodáii' ha'éé' biih níjoo'na', jiní.

Hodíina', níłéé' níléídę́ę' ch'ikę́ęh hadááh aníłjidę́ę ch'éltáál, jiní, hááhgóóshíjí báhách'go. "Shilahdéí ałtso nisíníltsxeed, hágoshíí aadę́ę' kóné' shiiłkah," níigo hach'į' díigi ánát'jįh, jiní. Áko, "Níléidi bijéí binoo," hodoo'niid.

Áádóó bits'áąjį' yajiiltáál níléí bijéí binoo' hodoo'niidę́ęjigo. Aadę́ę' shíí hach'į' nídiilwod dóó bił ahaazhdeesht'áázh. Níléí nízhdínílwodgo kodę́ę' hwélyeedgo Tsá'ászi' Niteelí bááhátis yajiiltáalgo níléídę́ę' hodeesdláád, jiní. Áádóó bits'á náájílwodgo níléí nínáázhdínílwodgo kodę́e doo asonááhodeébę́ęzhgóó Yé'ii bitsá'ászi' báátis yanáájiiltáalgo nááhodeesdláád, jiní. Áádóó bits'á náájílwod, jiní. Níléí kodę́ę' k'adę́e honáánályeedgo Tsá'ászi' Ts'ǫ́ǫz báátis yanáájiiltáalgo nááhodeesdláád, jiní. Áádóó bits'á náájílwod, jiní. Níléí nínáázhdínílwodgo kodę́ę́ doo asonááhodéé bę́ęzhgóó tsá'ászi' bidee'í báátis dah náájiite'go hakéédę́ę' nááhodeesdláád, jiní. Áádóó bits'á náájílwod, t'ah níłéé' kǫ́ǫ́ hazéí dah sizí, jiní. "Shee éehózin dooleeł," nínée. T'ah níłéé bijéí tsédeeh biłą́ą' dah neiiyé, jiní. Áajį ałhíłlááh nizhdeeltáalgo jiskah, jiní, nanibiizhní'ą. Ayóii da át'é ch'ikę́ęh níł'éé' náájiisxi.

Eii 'ayóo nihił daalkan neeshch'íí' íinda nideesgaii. T'óó badahoo'ih nahaz'ą́ądę́ę́' bąąh hajiiznilii' tsá'ászi' biih jiiznilgo áádę́ę́' nideesgaii haníísą, jiní. Nááná bibe'gi yę́ę hanáájíiłgizhgo níléí tsin biyaagóó anáádziistłííd, jiní. Nááná níléí deestsiin bąąhgóde adiistłíídę́ę éí neeshch'íí' násdłįį'. Bitsiizizę́ę éí ch'ó yáázh biih jiyíílhango áádę́ę' shash nídii'na'. Éí aadę́ę' ch'íníyahą́ą éí Dziłk'iji hatáál náánít'i'. Éí áájí Tsidzé Nidaashjin hoolyéegi tsidzé nit'íní wolyéhígíí hóló. Áko éí Dziłk'ijí dahataałígíí éí baa hané bidadiit'i'. Áádóó Dziłk'ijí hatáál háát'i'.

Dziłátah Jideeyá

Éí áádóó shíí íinda hamá áhální, jiní, "Ha'át'íí lá doolaał doo bik'eh dídleeh shíí, ádingo da shíí át'é," halní, jiní.

Áko éí áádóó dziłlátah jideeyá, jiní. Níléí ha'a'aahjigo dóó áádęę' dził dah naaztáanii bílátahjį' hajiighaahgo níléí Dził Na'oodiłiijį'. Áádóó e'e'aahjigo náánáá. Éí dził naaznilígíí áádęę' bitah náájideesdzáhí níléí Dził Na'oodiłiijį' náánáá. Áádóó shádi'áahjigo náánáá. Éí t'áá dził naaznilgíí bílátahjį' hajiighaahgo níléí Dził Na'oodiłiijį' náánáá. Áádóó náhookosjigo náánáá. T'áá ákónáánát'éego níléí Dził Na'oodiłiiji. Ádin t'áadoo łá bik'ízhníyáa da, jiní. Áádóó hazniilmaas, jiní, eii t'áá k'ee'ąah hoolzhishgo níléí nihosdzáán nidanees'ąądi. Díjdi 'ahéédjídza jiní, 'ádin t'áadoo łá bik'ízhníyaa da, jiní. Áádóó íinda haghanijį' nízhdeesdzáhígíí éí haghandi nídzídzá, jiní.

Bitaa' Yich'į' Ninásht'ááh

Áádóó éi bitaa' yich'į' ninásht'áázh, jiní, éí Ni' Ałníí'dóó, Ni' Ałníí' hoolyé díí nahasdzáán dah si'ánígíí ts'ídá ałníi'gi. Níléí Dził Náhoozilii wolyéego si'ąągo bitsíjdi tsé łichíi'go níti, jiní. Éí tsé'hęę t'áá éiyęę t'áá sahdii nást'ą tsé łichíi'go ákwe'é á'hoolyé, jiní, Ni' 'Ajníí'. Áádóó níléí ha'a'aah biyaadóó - nááts'íilid íít'į, jiní. Níléi Jóhonaa'éí doot'izhii bee báhooghangóó bik'ehgo atiin, jiní. Éí áadi nijít'áazhgo díí atsiniltłish k'aa'ąą éí ałtso baa náádiilyá. "Háálá díí atsiniltłish k'aa' woyéhígíí éí háadi da náás hodeeshzhiizhgóó nihokáá' diné hodideezlíj'góó yee at'íí'įį dooleeł, doo yá'át'éehgóó ahinayiilyée dooleeł," hodoo'niidgo ałtjį' t'éiyá. Ałtjį' dilhił dóó atsee' beist'áán t'éiyá nihich'į' kólyaa, jiní, nááná tsii'dętáán dóó naagéed ałdó' t'éiyá. Éí díjį akǫǫ nideijaah, éí ákót'éego bił nihi'ílnii'. Éí áádóó díí béésh'éé' bąąh náyéébjį'. Deení éí bílák'ee hanáálya adoot'áałgo.

Woo woo yo k'ad shaa - yíínitą, ha'níigo bąąh náábjį, jiní.

Díí 'akǫǫ hanída'atjhígíí daats'í kwe'é béédahojísingo ha nída'atjįh. Éí ha'dootjįł haghandi áádóó nizhneedaa'go haghanídi aghá'ał

názhnítą́ągo nahgóó aghá́á ł názhnítą́ągo nahgóó aghá́á ł bá nizhtʼoołkał. Éí á́á dóó sin Naayéé' Neizghání bitʼéé' bee bą́ąh naʼyéébįįʼę́ę jidooʻáałgo. Aghá́á ł ę́ę bee tʼá́á á tʼé bikʻi ná'iizhdooʻał, á́á dóó níléígóó nízhdootįįł, jiní.

Éí á́á dóó íinda łįį' jíkeed, jiní. Átsé́é dą́ą́' á́adi jinʼá́azhgo tʼóó jinéétʼįę́ę éí jíkeed, jiní. Áko doo tʼá́á ákótʼéego á́á dę́ę́' bá chʼíneelkaad da. Bitádídíín tʼéiyá á́daalyaa tʼá́á altsogo tʼá́á díį'góó. Íinda yee hinánígíí dóó yee naaghá́hígíí dóó yee nídídzihígíí dóó bitsʻíís nayiiłnáníhíí, díí tʼá́á altso bá hashtʼe daalyaa, jiní. Náá́ná dibé dóó diniʻígíí éí tʼóó bee hoł hóóne, jiní. "Éí níléí Sis Naateel hoolyéego ákweʻé hóló," hoʻdooʻniid, jiní.

Dį́ʼįį azlį́ʼgo łeesʻá́án dootłʼizhí bee ná́hodiʼneesnii' dóó íinda, "Díí bee ná́áʼash dooleeł," hoʻdooʻniidgo ná́átsʻíilid dóó shá bitłʼóół kǫ́ǫ́ há niilyá, jiní. Éí bikáá' dahoʻdiilzįʼgo tʼá́á á́dę́ę́' hoł ná́áhideezdélí Dził Náʻoodiłiijį hoł ninánídéél, jiní. Á́á dóó kóneʻé Ahazteelgi nizhníla, jiní.

Yéʼiitsołbáhí

Á́á dóó dah ná́ázhdiidzá, jiní, há hodinoochįįdgo shįį. Háadi lá naayéé' ná́áhódlǫ́ǫ́ lá díí Déélgéed, Tsé Ninádáléeh, Binaá' Yee Aghánii tsʻídá ákónátʼéii, jinízingo shįį. Díí nahasdzáán yikáá' tádíghá́ahgo dził da tʼá́á á tʼé éí ákótʼéego níléí Dziłizhiin dóó wóshchʻishjí Tsé Yígaii níʻáhígíí bidáá'góó ná́ájoodá́ał, nítʼéé' hadá́áhdę́ę́' ła' joogá́ał, jiní, níléídę́ę́'. Á́á dóó ałdá́áh jítʼá́ázh, nítʼéé' Yéʼiitsołbáhí átʼįį lá, jiní.

"Haʻátʼíí lá, shikʻis?" ní jiní. "Haʻátʼéego shą' shikʻis nilį?" bijiní. "Jóhonaaʻéí shizhéʻé níléí" hałní, jiní. "Shídóʻ éí shizhéʻé. Shikʻis nilįį lá," bijiní, jiní. Tʼá́á áko, "Aadę́ę́' héi ninátoh!" bijiní. "Hágoshįį," níigo binátʻohzis hayííyįįgo tʼá́á áko jineezké, jiní. Aadę́ę́' shįį binátʻohą́ą, nátʻostse' há yiih yiyiizhjaaʻgo níʻdzístʻoh, jiní. Á́á dóó, "Ni héi, nidóʻ ninátʻoh," ná́áhodiʻni, jiní. Tʼá́á áko nátʻohzis hanáájíiltsooz. "Dooládóʻ aheełtʼée da nihinátʻohzis, shikʻis. Haʻátʼéego lá ʻałghá́adiiltsos lá ya'?. Haʻátʼéego lá shaa díiltsos lá," ahizhdooʻniid, jiní, ákweʻé.

Jó binahjį' nilįįgo ákótʼéego ałghá́adzíltsósígíí, "Hágoshįį ké nidiilįah. Késhjéé' bee ahaidiilbįįł," jidíiniid, jiní. Á́á dóó, "Háadi lá dooleeł lá?" níjiní, Yéʼiitsołbáhí. "Tséyaa Hatsohgi bidiní," hoʻdooʻniidgo, "Tséyaa Hatsohgi," bizhdíiniid. Á́á dóó bee nihootʻą́ íídą́ą́'.

Éí díkwíí yiską́ doo hanʻíi da, éí tʼóó bee wójí. Tʼóó naaki tsʻáadah nídeezid. Jó tʼáadoo leʻé tʼá́á altso Naaki tsʻáadah. Naaki tsʻáadah

nídeezid, naaki ts'áadah yiskąą. Jó éíyę́ę t'óó naaki ts'áadahdi ná'ásdlíj́, jó kót'éé nít'éé, jiní. Áko díí naaki ts'áadahdi ná'ásdlii naaki a'ąą 'át'é. "Naaki ts'áadahdi ná'ásdlji'go shíj́," ho'doo'niid. Áádóó naaki ts'áadahdi na'asdlíj́ę́ę 'ałníí'dóó, hastą́ądi ná'ásdlíj́'go shíj́, jó éí yiskánígíí ááhyiłní.

"Lą'ąą', Hastáádi ná'ásdlíj́'go shíj́," hałni, jiní. "Dooda shik'is, díjdi ná'asdlíj́'go dooleeł," náábizhdi'ní, jiní. "Hágoshíj́ lą́ą," ho'doo'niidgo t'óó nihoot'ą́, jiní. Éí díj́' yiskąągo ááhyiłní.

Ké Ninídéé'

Ako' éí díjdi ná'ádlíj́'go ké ninídéé'. Két'ą́ąz 'éí tsétsoh k'íj' wolyéhígí neeznádiin, bitł'óolígíí bił ba'aan naaki. "Kodóó t'áałá'í dóó ha'doochíił áádóó ahił wólta' dooleeł. Dóó neeznádiin dóó ba'aan naaki nihwéédhéhąahgo są́ haghą́ą dooleeł," ho'doo'niid. Áádóó éí ké ninídéé'. Jíjíí naaldeehii kojí dineezbin, shádi'ááhjí. Nááná tł'ée'go naaldeehii éí náhookǫsjígo dineezbin.

T'áá ákó nílahdę́ę́' Né'éshjaa' alą́ąjj' haadzíí'. "Chahałheeł éí bee eeshwod dooleeł," ní jiní. Kodóó Yé'iitsołbáhí hanáánáádzíí'. "Shí éí hayoołkáał bee eeshwod dooleeł," ní jiní. Éíyę́ę ahinee'il łizhinígíí łigaaígíí bił. Kodóó ałk'i iyiildéeh. "Yoołkáałjí dóó' háá'doot'áałjí danízinígíí," hodoo'niid. "Yoołkáałjí doo chahałheeł da, dóó tł'éé' náhádleeh dooleeł danízinígíí," nááhodoo'niid. Jó éí jíjgo naaldeehé.

Nááná bee aditsiłí éí naaki kodóó. Yé'iitsoh bibee aditsiłí éí tsitł'iz wolyéhígíí, hiináah bits'os éí bílátahdóó bésti'ǫ. Nááná nílahdę́ę́' Shash bibee aditsiłí éí ch'o, t'áá haadzíjz nít'éé' bílátahjj' t'áá bąąh dah azhjoolgo.

Kodóó éí yáá'iilt'e'. Jádí éí yáá'iiłt'e' kwe'é yiizj'go. "Łibáoo! łibáoo!" hodoo'niid. Nít'éé' łibáhígíí bikáádę́ę'go niníkę́ęz. Táá ákó jíjgo naaldeehí yę́ęjí to'oot'ą́. Jaa'abaní éí kǫǫ́ niilwod ach'ą́ąh adeesbaal bit'a' yee. "Łibáowowo, łibáowowo heyenáá ts'ídá náhoot'íneegi Jádí naaghá," ní t'áá bí kodóó sizíjgo. T'áá ákó nahgóó ach'ą́ąh dilbałí kólyaago aadę́ę' Shash dah yiite'. Adeezłsé́él t'áá łahídiígíí níléigóó tólasht'oshí ayíiłne'.

T'áá ákó áájí Né'éshjaa' t'áá bí to'íí'ą. Chahałheeł nínée t'áá éí yideesbaal. Áádóó ach'ą́ąh dilbał nahgóó kónáánályaago kodóó Yé'iitsoh dah náánéite' náá'deeztsé́él. Kéhę́ę bikáa'gi bee aditsiłí néíyootjíłgo kóyaa ats'os anoolyéél silíj'go ákóyaa adzíiłhaalgo áádę́ę' tólasht'oshí hááyoot'ą́.

Áádóó kojí nááná jí naaldeehí naháaztánéejí Dahsání tónáá'a'áh. "Bik'éé'di yíinii to'íí'ą, Bik'éé'di yíinii Tó'íí'ą́ą ha'éí yee nah, Yáadi

shą' diyin shíí háá'doot'áał'' ní t'áá bí. Áádóó Kwe'é Ké łee' sinilęę bínáá'dęęl'aad.

''Ké nidiníláoo wo yei yei hai,'' ní Jaa'abaní. Jó díí éí Atsáłee. Tónáá'oot'ą, áádóó t'áá ákó nahgóó Jaa'abaní anáánáálwodgo áadęę' Shash dah náánęite'. T'áá łáhídiígíí níléígóó tólásht'óshí 'iih nínááyíiłne'. Kodóó tólásht'óshí ayíiłne'go t'áá ákó yikéé' nanáádíí'ą.

''Kęzhoozhí kęyęę yee nihaa níyáoo wowo, Kęzhoozhí kęyęę yee,'' níigo níléídęę' neezdá. Díí díí'go ts'ídá alą́ąjj.

''Łizhinii yęę yęii, łizhinii yęę yei,'' daaní. Éí ádingo ádaaní t'óó shíí bíit'ą. Díí łibáhígíí t'éiyá. Áádóó diné ahił yideest'ą hááhgóóshíí ahída'diil'a'go.

''Yéńitsoh jiníláá nei yee' yei chaał azditsił,'' ha'níigo éí áádęę'.

Áádóó honínáánáát'ą kojí' jį naaldeehí nááná. ''Shiyiin atah dooleeł, haalá áhoodzaa shaa deisoonah. Shí t'áá ałch'ijí anishtah jíjigo naashá, tł'ée'go dó' naashá. Haah tólásht'óshí,'' níigo aadęę' neheeljíjd, jiní, Ma'ii. K'ad díí biní't'iidlo' doo ts'íí 'ánéehgóó.

''Hei nei ayóo wee ya gei nee 'aya 'aya gei néi 'aya 'ayaa 'ei néi 'aya 'aya,'' níigo tó'a'aah kwe'é. Níléídęę'go éí diné ła' sidá alaáhdęę. Éí kodóó ákǫǫ́ déez'jį'go kwe'é tó'a'aah. Tó'ii'ąągoo ach'ąąh dilbałí nahgóó kólyaago t'áá ákó kódzaa. (Jó ákó k'ad díí diné halne'go háádęę' shíí sidáa dooleeł. ''Haalá yit'éego lá doo adziih da?'' ha'níi dooleeł. Éí bijaa' da, bináa' da kónáyiil'jih dooleeł, jiní.) Ákót'éego nílahdęę' yęę nidi dayiisiih da dooleeł. Áko ákót'éego ahił jideest'ą díí nát'oszisęę biniinaa.

Kodóó habí'doot'á níléíjígo anáánáálne'go áájí tónáá'oot'ą. ''Díí la' tólásht'óshí doo béehodoozjił da dóó adoodzih,'' nááhodoo'niid. Áádóó éí bá hanáádoot'ą.

''Éí t'áadoo hanáá'ádziih heii 'ei 'ei, T'áadoo nahaadzíí golaghaii yei nah, 'Eiiga' hanaa na'á'ádziih hei ya,'' jiní. Éí áádóó wónáásdóó t'áá łá'ídi yee nihó'áłjił. Naakidi yee nihó'áłjił. Éí t'áá ni'iidzíih bik'ehgo éeltą'go níléí haashíí nizáádgóó ada'asta'go hanínáánáát'ą.

''Haalá áhoodzaa, haash shaa noh'aah,'' níigo Gáagii kǫdóó neheeljíjd. Áádóó tólásht'óshí baa náánát'ąągo kwe'é tó'a'aah.

''Aa'ą'ii 'eiina, 'aa'ą'ii 'eii nee, 'aa'ą'ii 'eii nei ya naaghai néini 'ghaaghaa 'aa'ą'ii 'eii nei ya, 'Ashkii yee jeełid 'ei yee hooshíí'go ké doo jiniih da,'' níigo tónáá'íí'ą. Áádęę' Shash dah náánęite' náá'deeztséél, nít'ée' neeznáá yiztsił. Áádóó inááhonidzin hazlíí'. Hááhgóóshíí kwe'é diné dadilwoshgo da'ahiçą. Áádóó adeesdzí'í éí níléí haashíí nízah ninaáhoolzhiizhgo hanínáánáát'ą.

Níléíjigo 'iih nínáánáálne' áájí Né'éshjaa' tónáá'á'aah. Sįįł hanáánááltáál.

''Áko shą' haiit'ée dooleeł? Ha'át'éego lá dooleeł?'' ha'ní, jiní.

Wóóneeshch'jjdii éí nahdóó jizdá, jiní, abąąhdóó. Wónáásdóó łeeh jííyáá łéi' hazis t'éiyá sidá, jiní. Éíshjí níléidi ké bii' nijizgeed. "Níléí ké éí biyi' ádin, jiní. Áádóó shjí Na'azísí tł'óó'góó anáájoolwodgo áádęę' łe'íigeed. Níléí góne' kéhęę baazh'nígeedgo kǫǫ bighá dajishhazhgo ch'éeh biyi' házhdéé'jj', jiní. (Éíshjí biniinaa kǫǫ ké bighá daashghash. Éí doo ákójiidzaagóó shjí éí doo nihikee' bigha' dahaazhaazh da nít'éé'.) "Níléí Né'éshjaa' nishtł'ají yee dah yoo'áał," hodoo'niid.

Áádóó ach'ąąh níbaal nahgóó anáánááltsoozgo kodóó Yé'iitsoh dah náánéite'. "Hahąą'ąąh! Díí éí bii ádin," jiníigo kéhęę bikáa'gi bee aditsiłí bee bitaa' dzisxaal. Né'éshjaa' ch'éeh áajj' dah dilchi'go ts'igą' yists'ąą'go nishtł'ají bíla' nízhdíílhaal, jiní. Áádóó t'áá háá'oot'ą. Éí ts'ídá alts'ąąhjí ashdladiin dóó ba'aan t'áałá'í náozbą éí a'aaní. "Haah! Tó'ash'aah," ní.

"'Ei yi'a hei nei yei 'ei yi'ahei nei yei yah 'anei
hei yei yei 'ani yee 'eii yéi yei kóyaa, kóyaa bit'ah
yilghéi yęę bik'é yiską nah hayíílkąl, hayíílkąl!"

"Hayíílkąą lá k'adí dooleeł," hodoo'niidgo dleesh taah daaską. Éí t'áá bí yee ák'i da'alchi'go hidilyeed. "Shí ákǫǫ déshwod, Shí éí áadi honishłǫǫ dooleeł," daaníigo hidilyeed. Shash éí t'áá ch'éeh Dziłizhiin bich'j' joolwołgo hak'i'diidláád, jiní. Éí biniinaa t'ááyó hakáá łitso. Nááná Na'ashǫ'ii do' t'áá ch'éeh tsék'iz aji'néehgo hodi'nídláád. Éí biniinaa ałdó' t'áá alch'ishjí naagha. Áko Tséyaa Hatsoh hoolyéedi ké nijeehgi tónída'dziítséél.

T'ahdii sinil, jiní, két'ąązęę dóó bee 'aditsiłí yęę náánà tólasht'oshí yęę dó'. Ałtso łeezh bił hadéébjjd, jiní. Háadi da díí ts'ídá doo ákót'éego hodeeyáágóó hatáál t'áá háájí da éehósingíígíí áajj' nitł'iz nidoo'nił, jiní. Diyin dine'é tónída'iítséélęęjj'. Áko díí sin ákót'éego ałkéé' ní'ą dóó ła' hatááljí Atsáłeeh danilj. Jó t'áá ałtso éí hada'deez'ą. Díí Né'éshjaa' lá, Gáagii lá, Diyin Dine'é lá, Shash lá, Łe'étsoh lá, Na'azísí lá, íinda Na'ashǫ'ii lá, Dahsáni lá, Chaa' lá, K'aalógii lá, Wóóneeshch'jjdii lá, íinda Gałbáhí. Né'éshjaa' éí díkwíii shjí biyiin. Díídí sin bits'ąądóó dahazljj dóó sin bitł'áhí daazljj'. Áko doo éí daané'é át'ée da.

Díí t'áá íiyisíí bee hoogáałgo ályaa biniinaa shjígo doo ké ninázhdíłjah da. Jó shjígo baa na'asdee'. Díídí ła' nidáá'jí joo'ashí yee da'alzhishgo ádayiilaa, nít'éé' t'ah hodíina'ídąą'. Nááná díí Nahashch'id ha'díí'áníee éí Na'at'oyeejí Yikáíhyiin.

"Nahashch'id sitį yéi yéi, Nahashch'id sitį yéi yéi na, Nahashch'id sitį yei yei, Nahashchbid sitį yei yei na, Bitah hwiishjingo sitį yeíi yeíi na, Bitáá nidzoogai sitį," níigo ha'díí'ąnée.

"'Éíyoo heyoo winaa 'iiyoo hei yanei yei 'eyoo he' yoo hayoolkáałgo yei yinaa neheesgai yee ha'oo'áałgo neheeshzhiin lóo."

Jó 'áádóó 'éí t'áá 'ałtsoní bee haz'ąąnii daazlį'ígíí éíí díí késhjée' bits'ąądóó. Níléídęę' éí Naayéé' Neizghání yich'į' adeestsxeed. Éí yaa'-níghą́ą' kodi nát'ohzisęę t'áadoo ahił niiyít'ąą da ádin, ch'éeh áhool'įjd. 'Líídą́ą' díídí hatáál al'ąą ádaat'éii ákót'éego hadadilyaa, jiní. Ts'ídá t'áá íiyisíí bee haz'áanii daazlįį.

Nidáá' Háát'i'

Áko éí naayéé'ęę azhą́ ałtso íisdįįd nidi ádahodinoolchįjd, yiniiyé naanáádáałgo yiniinaa da doo ałhoshgóó. Jó éí k'ad anaa' nilį díí Déélgéed dóó Tsé Ninahálééh, báádahadzidii 'ałtso yiyíghą́ą' nidi yiniiyé naanáádáałgo ts'ídá ch'éeh áát'įjd naaki ts'áadahdi ná'ásdlį'go.

"Ha'até'ego lá dooleeł díí nihe'awéé', ha'át'éego lá yá'át'éeh nídoodleeł," hodoo'niidgo kwe'é nidáá' wolyéhígíí bá ályaa. Ts'ídá ałtsé jinoodaa'ígíí Haashch'éeshzhiní wolyéii nahasá, éí ba'ítą. Áko ałtsé bázhnoodaa'ą́ą díí t'áadoo bidiníyiin da. Kóne'é náájinoodaa'ígíí Naatł'éétsoh ninaáhásá, bá náá'ítą. Ma'iitsoh óolyé Naatł'éétsoh. Díí dadinédą́ą' ákót'éego dabízhi' nít'éé' jiní. Áko naaki góne'é bá náázhnoodaa'go t'áadoo binaádiniyiin da, jiní. Áádóó táá' góne'é náázhnoodaa'ígíí biniinaa dooleełígíí doo bidéélnii da, jiní. Áko táá' góne'é bá náázhnoodaa'go íinda t'áá 'ałts'íísígo łahgo bee haz'áanii bíiltsood, jiní.

"Díí la' t'áá sáhí t'áá bí t'éiyá bá názhnídahgo doo bidéélnii da. Díí tłah dóó t'eesh doo bíiłjah da, t'óó bikáá' nidziłteeł," ha'níigo. Áko ákwe'é asdzání nít'eesh woyéhígíí bá ánáánályaa, jiní. (Áko asdzání hwee ádingo há nidáa'go éí hazeedígo há dínóot'ish, jiní.) Jó éí ákót'éego ályaa nít'éé' áádóó nitsaago bidiníyiin, jiní.

Díjdi aleeh góne'é bá náázhnoodaa'. "Shoo, Díí ts'ídá t'áá íiyisíí ak'i'adínóoyołígíí níléígóó ana'í iidínóoyołígíí," nááhodoo'niid. Kiis'áanii

at'éeké kwe'é ch'é'nilgo da'oolzhiizh, jiní. Áádóó díí azhishígíí ályaa, jiní, díí iich'oshí wolyéhígíí kót'éego da'alzhishígíí éí t'éiyá biih yit'ą́, jiní, áádóó. Ákohgo íinda bidéélní, jiní. Jó éí ákódzaa dóó íinda Hózhǫ́ǫjí yee dah nídiidzá.

'Í't'íl'a'

Hei ya' ahóo wo hei ya'ahóo, yáa hei yáa 'ahóo wo hei yaa, hei ya héíyá 'ahóo wo hei yah, hei yei yá ghą́ hei yaa, hei yei yá ghą́ hei yaa, hei ya hei ya,
'Éí níí ya'eii yaa'eii yaa'á, yaa'á hwí ya 'ahóo wo wo weena, ya'a hwí ya 'ahóo wo yóo wena, naghai yaa héí ya 'ahóo, wo hei ya hei yei yá ghą́, hei ya, hei yei yá ghą́ hei ya, hei ya, hei ya,
Heiya ya'íya 'inei yóó, hei nei, ya 'aya' 'inei yóo wo, ya 'áyá, 'inei yo hei ya hei ya 'íyaa 'inei yo, hei yaa, ya 'áya 'inei yo, hei nei, ya 'áyá, 'inei yoo wo ya 'aya 'inei ya, hei ya hei ya ya 'áya 'inei yo', hei ya hei ya,
Yóo wénáá 'éii wénáá éii naa, yóo wénáá 'éii wénáá 'éii naa, yóo wénáá 'éii naa, yóo wena 'éii yee, yóo wena 'eii yaa, yóo wénáá 'éii naa, yóo wena 'eii yaa, yóo wena 'éii ya heii yaa,
Hai nee yagha 'íya háyée, 'íya haye 'íihóo wóo hei nei ya, 'íya hayée 'íya haye 'íihóo woo hei nei ya, 'íiwíya hei ye, 'íiwiya hei 'ei 'aghái 'éí yaaghai yáaghái, 'ei yaa hai nee ya,
Wíiyaa hei yaa wíiyaa héí yoo wíyoo, wiiyaa hei yei yei, wíiyaa hei yaa wíiyaa hei yoo wiyoo, yóó wiyaa ghąą, yóó wiyaa 'éí yoo 'eii, yóo weyaa hei yei yei yéíl,
Yóo hwee yaa hai yáánii yoo'o'o'óo 'éí, yóo'o ya 'éí yóo 'óowo 'éíí yaa, ya'a 'ei yaa 'óowo 'éí yaa, 'éí yaa 'óowee yaa, hei yei yei yei,
Wíní ya'a hei yei yei yei yei, wíní ya

wéní ya yonga, yoo wíní, yóo wo' weeyaa
hei yei yei yei,
Yango yango gha ghání yoga,
'aghání yóowo' weeyaa hei yei yei yei,
'Eii naa hei yei yei yei yei 'íni ya,
'ahóo wo 'eii naa hei yei yei yei yei,
'eii naa héi yéi yéi yéi yéi, 'íni ya
'ahóo wo 'eii hei yei yei yei yei ya,
'íni ya 'áhóo wo, 'íni ya 'ahóo wo yóo
'oo hei yei yei yei ya,
Wiyaa wiiyaa 'ahaa 'ahei yei yei yei yei,
wiiyaa 'ahei yei yei yongo hei yei yei ya,
wiyaa 'awíi yaa 'ahaa 'awíi yaa 'ahaa'
hei yei yei yei wíi yaa 'aheii yaa
naa hei yei yei,
Ya 'íyaa ya 'íyaa yóo yongo yongo yoowo,
yaa 'ayóo wówowó yó'o 'íhóo 'íhóo 'íhóo,
'íyóo wó woo yóo wowo yóo wiyaa 'ei yo,
wo wo 'iyoo yóo wiyáanga yóo wiyang,
hei yei yei yei,
Yoo wiyaa 'awee yaa hei yei yei yei yei,
yóó wóyáá 'aheí yei yei yóó wo wo, yóó
wo wo yóo wiya 'eii yóó wo wo 'íyóo yóó
wiyaa yongo yó wiya heii ye,

Hózhǫ́ǫjí Ain Yidzíí' Naayee'ee Bííjįįd

Áadóo iinda, "Nitsǫǫke bik'i bidiiłjiił," ho'doo'niid, jiní, Haashch'éélti'i. "Hágo shiiłaa," jiní, jiní. Áadóo t'áá ákó tálawosh názhnítą, jiní, yoołgaii tálawosh. T'áá ákó tálawosh taah jiiką. Éí biniinaa, "náás yidiiskąągoo kot'eego choo'íį dooleeł," ho'doo'niid, jiní. "Naakiigíí nilįįgo éí t'eiyá akot'eego Hózhǫǫjí bik'i bijíi dooleeł," ho'doo'niid, jiní. Áadóo táadzízgiz doo bijiłjiigo oo'aał, jiní. Ádin, jiní, doo naaghahí da t'áá sáhí nidziiztą, wónáasdóo i'iią, jiní.

Ahiłiijíį' nít'ée' aadęę' hastói léi' yah íí'áázh, jiní, éí Naatł'éétsoh dóo Náshdóítsoh ájít'íį lá, jiní. Áadóo nááhodoo'na'go ła' yah anáájoot'áah, jiní, éí Áltsé Hastiin dóo Áltsé Asdzą́ą́ ánáánat'íį lá, jiní.

Bikéédęę' ła' yah anáájoot'áázh, jiní, éí Naayéé' Neizghání, Áłtsé Neeyáanii dóó Tó Bájíshchíní, Ákéédóó Neeyáanii éí ánáánát'íí lá, jiní. Ákohgo íinda aadęę' yah i'iildeehgo wónáasii' ha'deebiid, jiní.

Áádóó t'áá ákó azdideez'ą Haashch'éélti'í t'áá hó hayiin. Haashch'éélti'í biyiin wolyéego hooghan biyiin daaníigo nideidi'a' łeh hastóí ha'át'éegi da. "Dzą́ądei hooghanéí yílą́ą hozho hooghan," jiníigo azdideez'ą, jiní, Haashch'éélti'í. Áko táa'go éí yá'át'éehgo nizhdiní'ą, jiní. Kóne'é ch'é'étiin bee wóʒíigo hanáánáát'i'ígíí hanáázhdíí'ą́ago ajíízhi' níteé' adzisih, jiní. Áádóó t'óó yaa kodziidzaago dzizdá, jiní. 'Áádóó t'óó hodeezyéél.

"Ha'át'éego shą' dooleeł, da' ákoosh t'óó ákot'éego yoołkáał dooleeł," níjiní Asdzą́ą́ Nádleehé ba'ałchíní bik'i bijíígo. Áko íinda, "Haalá áhoodzaa aadi hastóí," hodoo'niid, jiní. Naatłéétsoh dóó Náshdóítsoh t'áá ako náázhdi'deez'ą, jiní. Áajʒ' Naat'áah Hooghan biyiin wolyé, éí jidideez'ą, jiní.

Háadi da níléí hooghan da haada yidzaago, íinda kin da kǫ' da néidiiláago éí bee ánál'į, jiní.

Báa nitsíjíkees łeh, báá nitsíjíkees łeh, baa nitsíjíkees, Jó éí baa nitsíjíkees hooghan nahodoodleełígíí éí ááhjiní, jiní. T'áá ákó baa yánáánílti', łeh. "Ha'át'íí lá bee ánídoolníił lá. Hahgo lá ánídoolhíił lá," ha'níníígíí.

Baa yájíłti'ísh łeh, baa yájíłti'ísh łeh, T'áá ákó sahdii shóozt'e', nahgóó nidaalyee ałch'į' dideeshzhee'ígíí, éiyę́ę náábik'ehgo niilyá.

Néiilyaa, néiilyaa, néiilyaa ghą́ą ghą́ą yeh néiilyaa jiní, T'áá ákó nílahdęę' tsinée ałch'į' nídabizhdiilna' dóó kót'eego dahólzha'go ádaalyaa.

Baa nanishtaa yee, baa nánishtáa yee, Díí naaki t'áá aheełt'e. Éí kwe'é náázhdoo'áałgo náá'jísih, jiní.

Naatł'éétsoh dóó Náshdóítsoh jílinée hááhgóóshíį sin ałghadzidzíjsgo 'azdideez'ánée náá'jísih. "Há'ííyee, K'ad lá t'áá áłah yidzíi'ni," hodoo'niid. T'óó yaa ájít'éego náádzíské, jiní. Haashch'éélti'í éí t'óó hatsiits'iin binídzíznii' doo nidi hajighaał da, ádin. "Áko shą' ha'át'éego dooleeł," ní jini Asdzą́ą́ Nádleehé ba'ałchíní Hózhǫ́ǫjí bik'i bijíígo ádin t'óó yaa ádajít'e.

Ákohgo áádóó íinda t'áá bí adideez'ą, jiní Asdzą́ą́ Nádleehé Naayee'eęke'hgo. Naayée'eek'ehjí Hooghan Biyiinígíí éí yidideez'ą, jiní. T'áá bí íinda há k'éehásdǫǫd, ba'ałchíní dó' yá k'éehásdǫǫd.

Éí biniinaa háadi da náás yoołkáałgóó ákódzaago díí Hózhǫ́ǫjí da, nídáa' da, háishíį nahagha neestł'ahgo díí bee hasht'enál'į, jiní. Áko ádajiní k'ad éiya' díí nahagha nitsaago bił oodzíi'go, íinda nídáa' da díí 'aghaał sitą́ągi da neeztł'ahgo da, "Hózhǫ́ǫjí bijíį dooleeł, héi!" ha'niih., Łá'í nidi doo bídeet'i' da, jiní. Naayée'ee kehgo t'éiyá.

Jó díí Naayéé'eek'ehgo yee k'íneísdǫǫd Éíyęę há hadeet'ą bijiłtł'éé'ęę há háádoot'ą Hastóí 'adzisihęę dó' há ha'doot'ą. Ba'ałchíní dó' ya ha'díí'ą. T'áá bí dó' bił haz'ánígi Hózhǫǫjí ánáyiidlaa.

"K'ad éí níléijį' nidiní'ą, k'ad aadi," hodoo'niid. Áádóó íinda sį́ł náázdineezbin. Éí dabijíłtł'éé'go tł'éé'íiłnií'.

"Tł'éé'íiłnií'go da'doodį́ł," hodoo'niid. Aadęę' nanise' ch'iyáán kǫǫ nidaasya' níléijį'. Tó éí alą́ąjį'. Jó tó éí bee nanise' ditłéé' áko tó alą́ąjį' ahénáką. Bikéé' gone'é tóshchíín, áádóó nanise', tsin bineest'ą' nilínígíí. Éí díí shash yee eelwod, jiní, tsidzé nitł'izí wolyé. Bikéédęę' Tadídíín Ashkii dóó Aníłt'anii At'éed, éí naadą'ałgaii dóó tádídíín yee anáahi'noolchąą' díí akee'di. Kót'éego da'oodą́ą'. Áádóó íinda háahgóoshíį hol dahózhǫǫgo da'jíiyą́ą'. Áádóó nílahgóó ch'iyáán nii'oh náá'nil.

Áádóó íinda Naatł'éétsoh dóó Nashdóítsoh 'adzisihęę áádóó azdideez'ą. Éí díí kojí na'aldlooshii háishį́ ch'il yee hiná ninahool'áajį' ts'ídá t'áá át'é bá azdedeez'ánígíí éí naaki ts'áadah níjaa'go hayiingo hayiin áajį ni' kónáájiidlaa.

Áádóó Aszą́ą Nádleehé t'áá bí náána. Ba'ałchíní yineesáneedęę' níléí yishchį́ dóó yiyaa hoół'a'ą́ą bee anilzé wolyé. Níléí ałchíní yázhí bee nilzéhígíí, doo bohodéélníígóó yee dínóoyéél nihosdzáán bikáa'gi. "Háágóóshį́ bíideeskąągóó ákǫǫ bíyoołkáał dooleeł. Shíinii biyi' dóó dah néitį́hii dóó hahinibąąs biyi'góó bee bíyoołkáał dooleeł," níigo yee yá ni'deez'ą. Éí ákwe'é ákot'éego sin nílíngíí, nanise' sin ła' haijí biniiyé át'é. Ła' éiyá shį́į́ biniiyé át'é ałts'ą́ąhdęę' bininí'ánígíí daan dóó aak'eed, jó akǫǫ ákot'éego yá ni'deez'ą t'áá bí ádójiigo. Kwe'é bighanígíí yee nináná neegi éí áádóó adideez'ą, éí t'áá ákot'éego sin danijaa'. Áko ákot'éego éí ba'ałchíní yá nideez'ą díí Ásdzą́ą Nádleehé. Éí akǫǫ nílei ts'ídá t'áá ałtso naaki ts'áadah ná'ásdlį́į'į' yá ni'deez'ą.

"K'ad kojį', hoos'įįd la," hodoo'niid, jiní. Áko íinda níléídęę' bee hodeeshzhiizhdęę' hooghan biyiin dzidideez'ągo 'adzisihęę éí áadi íinda haa ná'hoolzhiizh, jiní, Haashch'éélti'í. Éí díí ałchíní bik'i biníłtł'éé'ęę bá' hazht'íí'ą nilį́jgo díí Asdzą́ą Nádleehé bik'i ádzaa. Awéé' nídiiltį́jgi áádęę' éí há hazhdideez'ą.

"Biyazhéí yílá'o k'ad yik'íi yiyaa, biyazhéí yíla' k'ad yik'íi yiyaa," jiníigo aadęę' awéé' nilį́jgo nídiilyáhą́ą áadi bee bik'í́ iidzáhą́ą aadęę' yęę t'áá bóoltą'go. Éíshį́ ákot'éego azdideez'ą dį́į' níjaa'go. Dį́į'go ałkéé' ákot'é nizdeez'ą. Áadi íinda t'áá á't'é nizhdíní'ą.

"K'adlą́ą yikáihtahjį' dah didiikah, hózhǫ náhodoodleeł," jidíiniid.

"Néí yá éí yee yik'iiya'," jiní Haashch'éélti'í, jó hó bik'ijiiyá. Atseech'ah bik'i jiiyáago níléí yikáih bik'ijį' biyi'góó baa náá'jíiłniihgo kodi diné nídii'na'. éiyęę, níléídęę' t'áá át'é ałts'ą́ą' abąąhí yęę bee kojí Hózhǫǫjí ánijiidlaa. Ni'deet'ą hayíiłkąą́jį'.

Naaldlooshii Niilyá

Áadóó díí łíj' bąąh nanoogáád nájaa'ąą ádoolnilígi át'éego baa hwiinítjį dóó biniiyé ni'deet'a hoos'ijdji'. Áadóó iinda, "Háilaí dooleeł?" ha'níigo baa nááhwiinít'į, jiní. Díí naaldlooshii hodooleełgi áadóó hanááhoolzhiizh. Łíj' wolyéhígíí hodooleeł, biih, díní' wolyéhígíí dó', náána dibé dó, iinda biyiin dóó bisodizin hóló dooleeł, hodoo'niid.

"Háadi shą' éí hólǫ́ǫgo?" nááhodoo'niid, jiní. "Sis Naateel hoolyéégóó dóó haa'í shą'?" hodoo'niid. (Éí daats'í bik'ehgo díishjíidi. "Áadi níléidi naat'áanii hóló, bich'į' dohąąhgo neiidołkid ha'át'íí nii dooleeł," ha'ní.) Ts'ída' t'áá áltsogo hó t'eiyá alą́ąjį' t'áá ha'át'íí shíí shódeiidoot'eeł dóó ádoolníił baa hwiinít'įį shíí ts'ídá hó t'eiyá alą́ąjį'. Éí dashdii'áázh, jiní, Haashch'éélti'í dóó Haashch'é'oghaan 'éí áadi jiní'áázh, jiní. Sis Naateel wolyé, Dibé Nitsaa t'áá éí bits'aní'áago óolyé, áadi yah ajíí'áázh jiní, nít'éé' hastiin léi sidá, jiní.

"Ha'át'íí la haah'aash?" hałní, jiní. "Dooda hei, łahgo haz'a éí biniiyé naaniit'áázh. Díí dibé wolyé 'éí haiit'aash" bijiní jiní. "La'ą́ą'" níjiní. 'Éí óolyéé la, jiní, Be'gochidí. "Kǫǫ la éí ádin ni," hałní jiní. "Ákolá éí haiit'aash ni," náábizhdi'ní jiní. "Kǫǫ la éí ádin ni," nááhodi'niigho díjdi na'ásdlíj', jiní. "La'ą́ą', Níléí góne' dísóo'į haa hoot'ée dooleeł' hałníigo ha'a'ahjígo há hooł'a', jiní. Áajį' ch'ízhní'áázh, nít'éé' t'áadoo hooyání kéyah haz'ą́ągo bich'į' ch'ízhní'áázh, jiní. Níléigi hááhgóóshíj ch'ilátahozhóón eel'a, jiní. Ákǫǫ hodiits'a', jiní, níléí dibé 'aní yiits'a', jiní. "'Eii óolyéé la ya'" jiní, jiní. "Ha'át'éego la biinéé? Táásh bí na'ádojiigoosh áni dibé?" bijiní, jiní. "Jo ákot'é," ní jiní. Éí t'óó jineeł'íj', jiní.

Áadóó náána kojigo shádi'áahjígo t'áá ákonááhoot'e, jiní. Áko ha'a'aahjígo éí dibé łagaaígíí la, jiní. Náána kojigo éí dibé dootł'izhí anáánaa'l'a, jiní. E'e'aahjígo éí dibełchí'í. Náána náhookosjigo éí t'áá áltaa násdziidgo anáánaal'a, jiní. "Eiilą́ą, eii biniiyé niit'áázh," bijiní, jiní. "Áltsé haa'í shą' níléí ha'át'íí didooniił," náádi'ní, jiní.

Be'gołtsooí éiidí baa náájít'áázh, jiní, t'áá áko náábizhdoo'niid, jiní. "La'ą́ą'," ní jiní. Nít'éé' t'óó ch'il t'eiyá, jiní. Ch'il biketł'óol hach'ij' niiníníl bit'ą́ą' t'áá át'é t'áá bąąhgo. Náána dibé díí t'áá ádaat'éhéégi át'éego bąąh nanoogáád éí yiłgo haiiníníl, jiní. Áadóó dah nízhdiit'áázh, jiní, dóó níléidi nájít'áázh, jiní, Dził Na'oodiłiidi. "Kǫǫlą́ą díí k'ad bee ádoolníił," jiní, jiní.

T'áá ákó naghaigi bá ni'ílkaad, jiní Áádóó shíí t'áá ákó ch'ilęę yitsxeed dóó yik'ą, jiní. "Ákolą́ą díí t'áá bízhánígo éiyá t'óó t'áá ákót'éhé dooleeł," ní jiní Áłtsé Hastiin dóó 'Áłtse Asdzą́ą.

Áádóó łeezh nídiijaa', jiní. Ha'a'áahígho éí łeezh yizhtłizhígíí, shádi'áahjigo éí dinooltł'izhígíí, e'e'áahjigo éí diniltsooígíí, náánà nahookǫsjigo éí łeezh hadaashjinígíí. Áádóó kǫǫ ninaánajáah, jiní.

Áádóó, "Haalá nít'é ni, hait'eego dooleeł?" ho'doo'niid, jiní, Yoołgaii Asdzą́ą, "Hait'eego baa nitsínikees?" ho'doóniid. T'áá ákó, "Kǫǫlą́ą," jiníigo dootłizhii kǫǫ nizhní'ą, Yoołgaii kǫǫ nizhní'ą, díichiłí kǫǫ nizhníą, báashzhinii. Díidí k'ad t'áá ákó hasht'eelnéehgo baa ní'diildee'. Ha'át'éii da, ha'át'íi da ánálnéeh ha'níi łeh éí bik'ehgo. Dootł'izhii dóó t'eeshęę díí dibahgo ályaa, hadahoniye' dóó hadahoneestiin bił. T'áá ákó diné yich'į' dineezbin dóó t'áá ákó aadóó 'adideest'ą.

> "Dzą́oo wóó dei hohónée shee, dzą́ą ghą́ą ghą́ą dei holónéi shee, dzą́ą łá déí holóná shee ya 'eii," hánígo

Díí łį́į'ígíí éí daané'é nahalingo kóníltsogo, jó éí íídą́ą' hadilnéehgo. Dootłįizhii łį́į', yoołgaii łį́į', díichiłí łį́į', báashzhinii łį́į' t'áá ákót'éhégo éí. (Kwe'é ła' nida'ídíłkid, "Télii shą' éí háádóó hazlį́į, jiní, dzaanéez dó'? Éísh éí hái bits'ą́ądę́ę, jiní?" jó daaní. Éí t'áá sahdii níléidi kodi.) Éí yę́ę ch'ilęę biih daasya'. "Beego nídidoo'nah," hodoo'niid. (Chį́ lęę éí díí biniiyé niilyá. Éí dííjį́jdi éí łį́į' yą́ąh ádeił'į nílahgóó łį́į' bich'il wolyé. Łį́į' yich'į' has'ah naaghá. Łį́į' yich'į' doo nídínídáah da. T'ááłáhígi át'eego ninahahá́ah dóó ninahásh́įį́ biyi'góó t'áadoo nídínídahí t'ááłáhígi áálts'íis dóó t'ááłáhígi áálgáalgo bíyoołkáał dooleeł. Díidí ni' bighánít'i'ii wolyé díí łį́į' éí yee yiizį', jiní.)

Áádóó 'íinda łį́į' hadilnéehgo baa ní'diildee', jiní. "Ats'os hiináah, shá ats'os bikee' bą́ąh ninohníił. Beésh'ast'ogii bihetł'áah ninoh'aah. Hadahoniye' bikee' ółéeh. Hajilgish bigáalgo. yánaajiin bitsee'. Hadohoniye' bits'íisgo, tsélchí'ii biih wosíid éí bijéigo. Níłch'i dilhił, níłch'i doótł'izh yee nídídzihgo ółéeh. Naadą́ą' díjool bijaa' ółéeh. Tsiighá be'ezhíih bik'os bik'éołtih. Yootso bidaa' ółéeh. Yoołgaii biwoo' ółéeh. Hatsoolaghał bizaadgo ółeeh. Sǫ'tsoh deeshzhah binaa'go ółéeh" áaji' 'ałtso. Áádóó íinda díí ch'ilęę ni' bighánít'i'ęę éí íinda bą́ąh ályaa. "Beego dah didoogáał k'ad',' hodoo'niid. Áádóó hideeznáá' áadi. Náánà díí dibé álnéhęę éí t'áá áadi t'óó ni' kót'é.

Kodi, "Dini' éí íiyisíí alą́ąjį'," jó náádí'ní. Níléí dzillátahdi Ni' Hadlé́ézh wolyéegi, Ni' Hahoochíi' wolyéegi bá 'ą́ą ánáánályaa. Éí bita' góne' biilzi' dini' bika'ii, dini' ba'áádii ánááhályaa.

K'ad íinda kodi dibé álnéhęę baa hoolzhiizh. Áádóó ánáánályaa dóó yiizį'. Áádóó níléidę́ę' náhaaya, jiní, łį́į' dó'. "Yidiiskąągóó t'áá naaki nihich'į' hoselbą́ą dooleeł" ní jiní. "K'ad beego dah didookah," hodoo'niid, jiní.

Nàànà díí tł'ízí éí níléí hàadi shíí Tł'ógí hoolyé, Tł'ógí Dine'é kéehat'í ákwe'é, éí àadéé díí tł'ízíígíí. Jàdí éí alą́ąjį' nàànàálwoł. Ákóne'é tł'ízí alchí, tł'ízí tsétah. Koji níléí Oregon biyi' t'óó ahayóí tsé yąąh nidaajeeh łeh, t'áá íiyisíí tłízí nahalin łeh. Éí bił nàànà ákot'eego aldéé' nàànàs'nilgo hanàáneidiidlaa.

Áadéé' níléídéé' éí 'ąąh nanoogàad éí àadóo ánàánàlyaa. Éí kodi éí akéédóo nàànàákahgo ánaánalyaayígíí íinda bee k'ézdǫǫd. Jó t'áá áltso díí' níjaa'. Díídí k'ad łíí' alą́ąjį' sizí', díní', díbé, tł'ízí jó ákohgo. "K'ad beego dah diikai, beego hideeznàà," hodoo'niid. Ts'ídà t'áá áltso ch'il yee hideés'nàà'. Éí biniinaa díishjíídi akǫǫ dibé da haada yit'éego da t'áá biyéę kodi bich'iléę t'áá éiyéę bee binina'ánishgo áko níléí àadi niilyàhą́adą́ą' dah diikai yéę ákot'eego aheeníłdzilgo da nàànàákah dooleeł, jiní.

Áko bilíí' daholoonii éí ákot'eego yąąh ádeił'íigo bee bilíí' doo bidahodeełníígoo kot'eego deiił'a. Doo niłdzilgóo nida'niłt'a' éí yee ádaat'í. Éí kot'eego éí àají hanàáhodidzaa silíí'.

"K'ad kodóo koji' hàadi da nàás yoołkàałgóo ts'ídà t'áá bí t'éiyà binahjí' ha'atíí da nàhoodleeł dooleeł. Ts'ídà t'áá bí t'éiyà binahjí' níltsą́ holǫǫ dooleeł" hodoo'niid. Łíí' bika' wolyéhígíí níltsą́ bika' bee hadilyaa. Łíí' ba'àad wolyéhígíí níltsą́ ba'àad bee hadilyaa. Áko akot'eego bił niilyàhígíí éí t'áá át'é nít'éé' k'os dilhił bił shoogish. Níltsą́ bika', áàh dilhił, níltsą́ ba'àad, nanise', ch'ilátahozhóon, jó t'áá át'é k'ad ákot'é.

Áko nílahgóo 'éí 'ádajiní, "T'áadoo biniiyéhegóo níléí łíí' t'óó ahayóí nidaakai. Áltso nidaholniih, t'óó bà hodoonih," dajiní. "Lą'ąą, díí ch'ilígíí áltso nijíígeed nidi shíí łíí'ígíí doo 'ádoodiił da. Nanise' át'é łíí', díbé dó éí at'é. Jó kot'eego baa hane'.

Diné ła' áni, Łíí' biyiin jiníigo binàáł baa hojilne' nít'éé', "Hadą́ą'ish łíí' ha'díí'ą?" ní. Nida shíí shoo, jó díí nihí ákot'é nihikee'dóo biyiin hólǫ, nihi kédiníbiní deez'áhígíí t'áałá'í nítánígo díí biyiin daholǫ. Bee bidziilígíí nihikee' binaage' nilínígíí nihi késhgaan díí éiyà àají' nihits'in bikáà' hadaaz'á nahalingo bee yiit'íigo ályaa. Éí biniinaago díí nahasdzáán bikáa'gi éiyà doo daada dii'níiłgóo éí bee yiidaałgo ályaa. Áadóo nihijàad nàànà éí hadahoniye' bii' ní'a. Díí t'áá át'é hadahoniye' díí éí nihits'in.

Nàànà díídí níłch'i nihílátahjí' hadanees'ą. Éí nàànà bee ha'at'íí shíí nílahdéę' nihik'iji' deests'idgo kwe'é bee ách'ąąh adidiilchił ákó éí díí nàànà nihinaage' nàánídlį nihíłashgaan. Tsin da nihik'iji' yikǫsgo bee bił didiidiłgo át'é díí atínihileehgóo kwe'é bee ách'ąąh nidiilchidii át'é. Díí nihitsiit'àají' nihool'a ákohgo ha'noots'ee'ígíí bee nílahdéę' éí kot'eego bee dah nihooloh éí nihiníłch'i nilínígíí. Jó díí kot'eego niilya adoot'aałgo łíí'. Kodóo adoot'aałgo éí ákot'eego hadilyaa díídí hashtł'ish niliigo. Dootł'izh éí bił ályaa.

Jó ákó t'áá' ałtso éí níléí bichíjshnáajj' sinígíí nidahaazt'i', áajj' nihidit'aah. Éí ááhdajiní łjj' biyiin. Jó díí yiniyé át'į Naayéé' Neizghání díí naayéé' íisdzidgo. Kodi kót'ée dooleeł yiniiyé' át'į.

Áko dííjį éí ákót'eego t'óó ahayóí díigi át'eego sinil díí łjj' biyiin, dibé biyiin, dini' yik'ehgo dah deeyáii. Éí biniinaa jádídee' wolyéii doo t'áágéédnijighaa da Dibédee' wolyéii doo t'áágéédnijighaa da. Díí dibé dilkosgo t'áá ákó bąąh jidooch'ishii biyashdidoonił ákó doo át'ée da dooleeł. Jó ákó éí áádóó akót'eego sin dah náádadiit'i' nilínígíí éí ákót'e.

Łíj' Biyiin:

Nizhónéí hááí yee, nizhónéí hááí yee, nizhonéí hááí yee ná, nízhonei shích'í yeh k'ad bine' hozljj' haii ye, Nizhónéí hááí yee, nizhónéí hááí yee, nizhónéí hááí yee ná, nizhónéé shích'į' yeh k'ad bine' hozljj haii yee,

K'ad Yoołgaii Asdzání biyázhei shíníshłíjgo ná, nizhónéé shích'í yeh k'ad bine' hozljj' 'eii yeh,

Yoołgaii yee bee shighanii yee ts'ídaí na'ał níí'ísh 'eii ná nizhónéé shích'į' yeh k'ad bine' hozljj haii yee,

Yoołgaii bee hooztélí ts'í bikáá'jj' ná nizhonei shich'į' yeh k'ad bine' hozljj' 'eii yeh,

Yoołgaii yee naadą́ą' 'éíísh chíní yee 'íí'áajj' ná, nizhónéé shích'į' yeh k'ad biné hozljj' haii yeh,

Yoołgaii yéíí łjj' 'eii ná nizhónéé shích'į' yeh k'ad biné hozljj' haii yeh,

Dootł'izhii 'éíí łjj' 'eii ná nizhónéé shích'į' yeh k'ad biné hozljj' hai yeh,

Diichiłí 'éíí łjj' 'eii ná nizhónéé shích'į' yeh k'ad biné hozljj' hai yeh,

Báashzhiin 'éíí łjj' 'eii ná nizhónéé shích'į' yeh k'ad biné hozljj' hai yeh,

Łjj' 'ałtáoós'áíí yeii ná nizhónéé shích'į' yeh k'ad biné hozljj' hai yeh,

Shiihooghanii yeh, ts'ídá nítsístł'áajj' ná nizhónéé shích'į' yeh k'ad biné hozljj" hai yeh,

Łá bítsé silaii níbík'įįgį' ná nizhónéé shích'į' yeh k'ad biné

hozlįį' hai yeh,
Ḱad yich'į' biineí' díits'áa'goo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ad yich'į' biineí' nízhónígo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eií doo shił hanálzhíishgo ná nízhǫ́neʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eií dibé shiił ch'ínálzhíishgoo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eiigi bee shiił nádílzhíishgoo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
Bizhi' 'ediłhiłgo lá Biiyínéé' bił 'áhíí' silago lá, k'ad shihiníláagoo ná nízhǫ́néʼí shich'į' yeh k'ad biné hozlįį' hai yeh,
Naats'íílídí yéh t'áá bíhádídíní yeh nanise' 'áltaas'éí yeh, t'áá bíhádídíní ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
Eii dibéé shich'į' nayáyáagoo ná nízhónei shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eiigi bee shił hóné díí nishnáájí lá, yee shílák'éeyáago ná nízhónei shích'į' yeh k'ad biné hozlįį' hai yeh,
'Eii dibé shilįį' 'éí silįį'goo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh,
K'ee'anádílzhíshgo 'aadóo nídílníishgoo ná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hei yeh,
K'ad sa'anáaghaíí yee hiiná, k'ad bik'e hó'zhóní yee hiiná nízhǫ́néʼí shích'į' yeh k'ad biné hozlįį' hai yeh, ...

Hózhǫ́ǫjí: Naadą́ą́' K'idoolyá

Áadóo,, "Haa'í shą' éí naadą'áłgaii bitsásk'eh dooleeł? Haa'í shą' éí naadą'áłtsoii bitsásk'eh dooleeł?" náahodoo'niid. Jó éí áadóo, "Da'ák'eh Hazlaí Ch'ool'į'í biyaagi ahídahodízhǫǫd hoolyéegi Dáák'eh Hazlaí, Da'ák'eh Hóteel éí t'áá át'é óolyé dooleeł nahasdzáan t'áá dah si'ą́ą nít'éé'," hodoo'niid. Da'ák'eh hazlaí éí díí k'ée'dílyéhígíí oolyé. "Haish do' náána dooleeł, jó t'áá ni t'éiyá," náaho'doo'niid Haashch'eełti'i. Éí biniinaa hátáádęę' bik'i sitą naadą'áltsoii.

Alą́ąjį' kót'éego jiníigo k'ínaa'doolya. Díí'go 'o'oojaa' díí naadą́'ałgaii la, naadą́'áltsoii la, naadą́'ashzhiin la, doo honoot'inii la, kohgo k'idoolyá, jiní. Naadą́'ałgaiigíí ha'a'aahjígo k'idoolyá. Naadą́'áltsoii éí e'e'áahjígo, naadą́ą́' dootł'izhí éí shádi'áahjígo, nahookǫsjígo éí t'áá áltaanásdziidgo k'idoolyá. Náaná ałníí' góyaa éí doo honoot'inii eejaa', jiní. Díí bíla'ashdla'ii nídoodleeł, ha'níigo éí ashdla'go o'oojaa'.

"Shéii shidą́ą́' 'éí yílóo shíká sodilzin, shéii shidą́ą́' 'éí yéí yílá," jiní Haashch'éełti'í. 'Áádóó,
Shéii shidą́ą́' 'éí yílóo shíká dah dilni,
Shéii shidą́ą́' 'éí yílóo shí bitaashá,
Shéii shidą́ą́' 'éí yílóo k'ad bił hóózhǫǫd,
Shéii shidą́ą́' 'éí yílóo k'ad 'adahazhǫǫd,
Shéii shidą́ą́' 'éí yílóo k'adlá k'idoolyáa yei,
Shéii shidą́ą́' 'éí yílóo k'adlá haayá,
Shéii shidą́ą́' 'éí yílóo k'adlá deeyá,
Shéii shidą́ą́' 'éí yílóo k'adlá niníyá,
Shéii shidą́ą́' 'éí yílóo k'adlá shich'į' haadzíí'. . . . .

Díí bee k'idoolya, jiní. Áádóó íinda ha'níisą dóo adíneest'a. Nílei bitsíládei hazlíj'go bílátahdi ayáásh hááhgóóshį́į́ azóól yílátah dah nídaniljíjh, jiní. "Ts'ílóól! ts'ílóól!" yiits'a'go. Éíyéę́ áahdeełní Hózhǫǫjí bitł'ée'go da. "K'ad bitsikáá'agi k'ad ánádídlaa' yee ayáásh dootł'izhíį," shą́ą́' daaníi łeh. Áko naaki ts'áadahdi ná'ásdlíj'go baa náahoolzhiizh. "K'adlá," nááhodoo'niid. "Ákolą́ą yidiiskąą́góó bee nihého'dílzin dooleeł níléí háágóóshį́į yoołkáałgóó ts'ídá bee nihého'dílzin dooleeł" níigo 'éí áádóó.

Diné Ályaa

Íinda sinígíí ádayiilaa, nahagha ádayiilaa éí t'áá áltsogo, díí dził dah naaztáanii dabiyi'góó dóó dabighą́ą́'góó dóó tsé da'ní'áii dóó dabinikoohgóó dóó tó hadaazlíjígóó Diyin Dine'é 'áajį' dah dadidookahgo.

Yoołgaii Asdzą́ą́ ha'a'aahgóó tádííya dóó e'e'áahgóó, áádóó shádi'áahjígo nááná, áádóó nahookǫsjígo nááná, áadi íinda Ni' Ałníi'jį' nádzá. "K'ad nahagha ts'ídá áltso nahasdzáán bił nidanees'ą́ silíį'. K'os biyi'jį' dadiits'a' dóó níléí ya'ąąshiidę́ę́'. K'ad ts'ídá nahagha doo ła' ánáádoolníił da, t'áá koneelt'e'é," hodoo'niid gone'é nihaahoolzhiizh.

"Diné wolyéhígíí holǫǫ dooleeł," nádí'ní, "Kot'eego," níigo nahasdzáan dóó naadą́'áłgaii yę́ę́, naadą́'áltsoii yę́ę́ kǫǫ́ niinílá. "Díí kǫǫ́ kodaat'ee dooleeł," níigo hadidiilaa. Nanise' bee hanihi'dilyaa, naadą́'áłgaaii, naadą́'áltsoii, hadahoniye', (Naayéé' Neizghání át'éhę́ęgi át'eego ánihi'dilyaa), k'ad díí kǫǫ́ hadaaz'á nihílashgaan dóó nihiyi' naaz'a. Hadahoneestiin dó' kǫǫ́ nii'nil.

Áádóó bíká nináádazht'ée'aah bee da'dzii'is. Bee da'dzii'is bitis nízhdíkahgo, wónáásdóó yíłdził dóó nitł'iz silj́j́' dóó níłch'i biih yilyá. Haashch'éélti'í éí ats'íís dahizhdeesnáá. Haashch'é'oghaan, Áltsé Hastiin, Áltsé Asdzą́ą́, Yoołgaii Asdzą́ą́, Asdzą́ą́ Nádleehé, díí t'áá ájít'é éí nídídzihgo ádajiilaa, áádóó deezghal. Náats'íilid Diné'é hoda'iisnii' agáál dazhdooleeł biniiyé. Náaná níłch'i dó' éí diné de kódazhdooliił biniiyehę́ę́ ni' doo nídii'nèeh da. "Ha'át'eego shą' dooleeł?" ha'ní, jiní.

Naaki ts'áadah ná'ásdlj́j́' wolyé éí baa holzhiizhgo niiyíłkaah k'ad. Jó éí naaki ts'áadahdi yiskánígíí ááhdajinií nít'éé' naaki ts'áadah ná'ásdlj́j́', ninahàah doo ááhdajinií nít'éé'.

"T'áá náaná ni hei, Haalá íinidzaa," nááho'doo'niid Haashch'éélti'í. Hayíiłkǫ́ągo bjjh yáázh azis ch'ízhníltsooz dóó níléí yikáih bik'ijj' nizhníyá. T'áá ákó atseech'ah hąąh dah yist'ą, chahałheeł, hayoołkáał bił aheédiní'áago k'ad díí bik'ehgo yikáih yígaii . yę́ę́ biyi' gone' naadą́'áłgaii jideeznil.

K'ízdiníłhelę́ę́ níléí wódahjí áádę́ę́' sin diists'áą'. Sin diists'áą' níléígóó, áádę́ę́' yah anídzoodzá. "Sin diists'áą'," jidíiniid. T'áá biłgo aadę́ę́' dah adiildéeh yikáihtahdę́ę́'. Háahgóóshíj́ t'óó dahozhdísingo dzidíneezbin.

> "K'ei yei yóo k'íiyah hozhǫǫ dine shikee yoo wo naa, yik'íiyaa hozhǫǫ diné shikéeyaa hozhǫǫ la," hodoo'niidgo 'áádę́ę́ kogj' nílahjí

hastą́ą́ jíkah, kǫjí dó' hastą́ą́, 'ákó naaki ts'áadah. 'Alch'ishjí nídeiidiilna', háahgóóshjj́ atsee' dah deiighaał. Áádóó bił ch'í'íldee' níléijj' t'áá ákó yikáih yizhí yízhil. Dóó naadą́'áłgaii dóó naadą́'áltsoii náádahaaznii', áádóó íinda tádídíin. Dóó áádę́ę́' bił yah aná'ooldee'. (Éí biniinaa haiłkáahgo ni'dit'áagho bik'i ni'dit'áahii ch'éghàahgo bikée' ch'íjíkah.) "K'ad lą́ą," hodoo'niidgo t'áá ákó Hózhǫǫjí bik'i bííjjid, jiní.

Haashch'éélti'í 'éí kǫǫ́ talawosh bá taah yiká dóó táá'ázgiz. (Doo ts'aa' naaki sinilgo yiyi' bitsii' tánéízgiz da. Éí biniinaa naakiigíí bik'i bijjígo doo t'áá ał'ą́ą ts'aa' yiyi' ta'adeesgiz da. Íinda t'áá ła' háá'áázh ałdó' ts'aa' t'ááłá'í bá sitą, t'ááłá'í yiyi'jj' ta'adeesgiz.) Éí áádóó bijjígo i'íí'ą. Ni'iisdee' t'óó ahayóígo. "Shídó' diné nishłį, shídó' diné nishłį," dahodoo'niid.

Áadóo ch'iyáán naashchíín wolyéii ch'ilátahózhóón, nanise' daadą́ąnii t'áá altso ádaalyaa. Ch'iyáán naashchíín ahénál'a, yah ada'iiskąą. Áadóo t'áá ákó adideest'a. Níléí t'áá nízaadgóó ahoolzhizhgo ch'iyáánee to bik'eskaad dóó da'jííyą́ą'. (Díí diné nihá ályaa nít'ée' díishjįįdi altso biyi' ha'ooldee'. Nanise' ch'iyáánee, bee níltsą wokeed, bich'į' has'ah ni'doodaalii bee wokeed, ats'íís bee hidídoo'naalii.)

Éí áadi Yoolgaii Asdzą́ą́ dóó Asdzą́ą́ Nádleehé adideez'a alnaahoot'ashgo. Áadóo bik'i bitł'e'igíí yadi'deez'a. Hastą́ą́ niidini'a 'alnaahoot'ashgo. Áadóo diné nahaaztanee dadi'deez'a. Éí t'aałáhígi aha'niigo hoos'ıid, hayiilka.

Yikaihtah gone' ch'ínáa'ildee', ninaada'iiznii'. Áadóo iinda koji' tsedaashjee' nidiitsih, nílahji éí tset'ees, tse daashch'ini biighah niit'a, nílahji adistsiin, be'ezhoo' do'. Kodoo Hozhǫǫji dah diit'i'. K'ad díiji at'e dah diit'i'. K'ad díiji at'e.

Asdzą́ą́ Nádleehé Dah Diiyá

Éí áadóo Asdzą́ą́ Nádleehé ba'ałchíní naazbaa'go naayéé' danilínee bitsiiziz dóó bijéí ninayiizhjaa'ą́ą́ éí t'áá át'é heeł áyiilaa. Ákó kóyaa dah diighaahgo ání, jiní, "K'ad díí kot'eego eiyá bee shíínoshíi dooleeł," díiniidgo bízhi' yee haadzíí'. Áadęę' iinda yik'ehgo díjdi ahénádzá.

Áadóo níléí ts'ídá shį́ íiłnii'go ts'ídá áłts'ą́ą́' áníłtsojį' niníshjįgo k'ad jíídą́ą́' hajíínáago wóoneeshch'įjdii hahodíiłdlaadgo t'áá ákó biyéél dah diighal. "K'ad," díiniid. Éí kodóo ániid naaghaago dah diiyá. Éí t'áá yigáałgo sání siljį'. Wónáásdóó bigish áyiilaa. Áadóo níléí bighanídi níyá.

Bighan bá hasht'e hoot'ehęędi níyaago áadęę' nat'ą́ą' ninádzaago naayéé' bijéí dóó bitsiizizęę áadęę' yi'deesol, jiní. "Yidiiskąągoo díí bee adenáłniih dóó bee áhenáłniih dóó bee ádaa ákonohdzin dooleeł," ni jiní. Éí dii dikos dóó ts'íihniidóoh éí áadęę' yi'deesolęę éí díishjįįgoo bee adeneilniih. Binahjį' nihits'íís dóó nihijéí ya'at'eeh naadleeł dooleeł," díiniidgo ákóyiilaa yęę éí dikos hodilnahgo díí chatł'ish da shíí t'óo ahayói hats'íístah yileehęę altso há haileeh. Náana hatah honiigahgo nílaahdi nídahídiníízhóosh. Jo éí ákot'eego biniyé nihik'ıj' yee'niłnii'.

Éí áadóo są́ yik'ee sitį́ éí hai íiłnií'. Naha'naa dóó na'adí'iiltsih dóó nahgóó naagha. Wónáásii' gishęę t'áágéed. Wónáásii' ayóó' át'e ch'ikęęhgo níléí dąąjį'. Nílaahdi dibé da, łį́į' da da'ałchí yileehgo bido' atah áníídí bi'dizhchíjgo ch'ínáánádaah. Éí ts'ída t'áá ákot'eego nílei aak'eed dóó są' yiyi' gone'e náánáádaal leh. Da'nit'ąągo t'áadoo le'e dadit'oodgo t'áá yił ahąąh, éí bee oolyé, jiní, Asdzą́ą́ Nádleehé

Yoołgaii Asdzą́ą́

Nahgóo t'áadoo le'é hasht'ejíleeh da łeh. Ch'aa deeshąął nílahgóo jinízingo hasht'e'jíleeh łeh nahgóo. Áadóo nahgóo t'áadoo le'é t'áa ha'atíí da t'óoyóo da nídazhdił'ıjhígi ájiilıjh. "K'ad shí éí ch'aa déyá díí nílahgóo éiyá," jiníigo kwe'e éiyá íl dah nát'ahí dashdíi'áah. Álchíní da t'éiyá hook'ee nahaaztąągo bich'į' hadzídzih. "Díí k'ad éí ch'aa déyá," jiníigo. Ts'ídá t'áá 'áłtso t'áadoo le'é hasht'ejiił'ıjh. Áadóo dashdiighaah éí níléí háágóoshíí jinízingóo tázhdighaah dóo áadęę' nijídaah. Áko nit'ee' t'áá ákóhoot'ee dooleeł t'áá kodóo dashdiighaahgo ájiilaa yęę t'áá ákóhoot'ee dooleeł. T'áá ákóhoot'eego nídzídzáa dooleeł, jó éí ákot'é.

K'ad ts'ídá áłtso hasht'eelyaa k'ad ts'ídá t'áá át'é. Ts'ídá doo ła' sin nídi doo ła' ánáádoolníił da. Sodizin doo ła' ánáádoolníił da. Dził nídi díí ts'ídá doo ła' ninaádoot'áał da haa'í da, jó kot'é. Tóhígíí jó éí éiyá doo íídíiniid da. Nanise' éí tsin nílahgóo hólónígíí níléí ka'd ła' t'áá bee néelt'e'go doo ła bíighahgi anáádootsih da. Jó kot'eego t'áálahídi hadidzaa.

K'ad éí dził jó ákǫǫ nílahgóo ní'a áko k'ad. Háadi shą' ła' náání'a Dzílzíjiin La' daats'í haa'í da náání'a, jó 'ádin. Jo kot'eego hadílyaago áko áadi éi akot'eego éi k'ad díí t'áá át'é yikáá' ha'íisídgo tádíiyá tádíiyá.

"Haseyáo wo wo 'íyee yei haseyaa."

Jo díí ha'a'aahjí yee naaya, e'e'aahjí yee naaya, shadi'aahjį' yee naaya, nahookǫsjį' yee naaya.

"Ba níyao wo wo wo 'íyee yei baa níyaa."

Kwe'e nádzá. K'ad!ąą ts'ídá áłtso nihílak'e'ıideel k'ad ts'ída ya'at'ehígíí, nosinígíí k'ad éí nihílak'eedeel.

"Éi yei yei ya 'ei lolei yei yei, nizhonee shílak'eeyaa.

Jo áko díí doo Naayee'ee sin át'eego aghaał halak'edaatıjhıı' kwii dazhdee'aah łeh. Łą'í nídi shíí doo éí át'eegóo ádajíní.

"Ei yei 'ei lolei yei yei nizhonee shílak'eeyaa." ní. Ts'ídá t'áá ájit'é halak'e'íiyaago 'áahyílní nizhónígíí biyázhí holoonii halak'eeya.

"Nizhónei yei biyázhí shílák'ee yá."

Bee ánisht'ée dooleeł díí shílak'eelyáhígíí k'ad ánisht'éhígíí éí ánisht'éhígíí ánisht'é. Jó áko bee kósht'įį dooleeł jó éí náaná.

"Kó'ósht'ínígíí kó'ósht'ínígíí."

"K'adlą́ą sha'ałchíní, shitsóoké, k'ad nihits'áą' dah diishąąh k'ad."

"Éi yei ya yei ya' gai 'ei ya gai naa'a bee níkíniyáa."

Jó éí t'áá ákó dah diiyá éí níléigi. "Díí doo t'áá' nídeeshdáałgóó k'ad dah diishąąh," jó kót'é. Áadi níléidi yee níya, yee dził yílátah deeyá.

"Shi yei yei laa'á diiyaa' yei diiyaa."

Níléí yee dził yítah deeyá.

"Shi yei yei laa'á niniyaa yei ninyaa."

"Kwe'é lá dooleeł ni," jó níi łeh ha'at'eegi da hooghangi. Ooneelgo da naghaídęę' éí tsin naabąąs héeł bee yigeelgo. "Kwe'é nidii'neeł hei, kwe'é dooleeł, hózhóní la'dó' kwe'é."

"Shi yei yei laa niniya yee niniya."

T'áá ákó áadi tł'éhonaa'éí bohooghandi níyáá nít'ęę tádiłhił dah sikaadgo bikáa'gi kin dah si'á t'áá 'áko.

"K'ad ninyao wo yei, k'ad niniyao wo yei."

Ts'ídá t'áá altso bá niníyá díí nahasdzáán níléí diné, níléidí dził nídanees'á biyi' dóo níléí nídanees'ąąjį' ts'ídá bikáa' hóló shíį t'áá át'é bá niníyá.

"Baa niníyao wo yei, baa niniyai wo ye."

K'ad kwe'é sin díí ts'ídá t'áá íiyisíí bee nida'anish. K'adlą́ą hózhǫ́ǫgo ts'ídá t'áá k'ad éiyá Jóhonaa'éí, Tł'éhonaa'éí k'ad éí ts'ídá bił da'ahíníitą' dooleeł yidiiskąągóó.

"'Éi yei yá 'ei yei yei, 'ei yei ya 'eii yei yei há 'ei, 'ei yei ya yei yei, 'ei yei yei 'ei yei ya há 'ei."

Díí naakigo bohózhǫ́ǫjí áadi 'íinda t'áá át'e yá hanáa'díí'á

"'Ahei 'ei 'ahei 'ahei 'ahei 'ahei, 'áhei yei ya."

'liłhąąsh nahgóó niteehgo. Díí hastą́ą shijaa' áajį' niha niníyá.

Aɬ'ąą Dóone'é Hazlíí'

Éí alts0 'i'iisdee', doo ɬa' t'áá' nádzáhí da ádin. Díí Shash dóo Tł'iishtsoh t'éiyá t'áá akǫ́ǫ́ nidaakai. Áko díí Shashígíí binákáádęę' nilíigo éí tánáá'díí'eezh. Ha'át'éiigi da diné da ɬa' naat'áanii nilíigo bił jookah ɬeh há hoo'íigo. "Kwe'é kónááhoolyé. Níléí góne'é éí kót'éhígíí bá haz'á," níigo hoo'ish ɬeh. Éiigi át'éego hanáá'íí'eezh, jiní, díí Ch'óóshgaii hoolyéédóo éí bíjí díí Shash yee sizí nilínígíí. Éí binákáádęę' nilíigo sodizinígíí biniyé kóyaa na'asdee', jiní.

Éí Bit'ahnii dóó Kiyaa'áanii dóó Hasht'ishnii, íinda Honágháahnii jó éí áádęę' sodizin dóó sin nídeizlá. Áádóó áádęę' na'íldee' dóó kodóó dah náá'diilee'ígíí éí íinda ał'ąą dine'é. Áádóó dah da'diidéélígíí da'níłts'áá'. Jó éí áádóó dah diikaayígíí bee yéeji', díí Tó Ahaní lá, Tó Dík'ǫzhí lá.

Ła' hagish bee i'jííshiizh nít'éé' áádęę' tó hadzíísi; jiní. "Ha'át'íí yíwéé'go nito' áhání lá. Tó Áhaní nilíj dooleeł," hojiní, jiní.

Honágháahnii, Ta'neeszahnii, Hashk'ąą Hadzohí, íinda 'Áshjíhí jó 'éí díí áájí kót'éego éí nihí Tsé Níjíkiní da daaníigo yee ádaa dahalne'. Díí akéédęę ná'ooldahii éí díí ts'ídá ayaadi na'asdee'ii.

Díí shí Kiyaa'áanii bits'áádęę' yisháát. Kiyaa'áanii yádaashchíinii ha'át'íí shíj dine'é danilínii díí t'óó diné t'áá sahdii nidi. Eii kónook'éí dajiníigo áko t'áá aanít nisin. Bit'ahnii wolyéhígíí t'áá Kin Yaa'áhí dóó ch'íníyahígíí t'áálá'í át'é jiní. Jó éí áádóó díí Bit'ahnii dóó Hasht'ishnii bik'éí silíj'. (Asdzání léi' shaa níyá aak'eedáá níléí koji Kin Yaa'á hoolyé áádęę' ásht'j ní. "Ts'ídá t'áá hoselíj'ęędóo, ts'ídá t'áá ch'íníyahádóo t'áá ákǫ́ǫ́ shighan. T'áá shicheii dóó shimá sání bighan yaa'áhą́ą biyaagóó shighan," ní 'áko, "Shits'áádóó yínáát lá," shił ní.)

Áádóó nihoohyá nilíigo díí kodóó Kiis'áanii, Oozéí, Kiyaa'áanii naakigi kéehat'j éí 'Ooz'éí Dine'é át'é. Náána níléíjí kénááhat'j ła' Kíis'áanii Dine'é Kiyaa'áanii áko éí.

Naghái Tó Díneeshzhee' dóó yaago kwe'é kéehat'íj nít'éé' áldó' ádin. Éí ts'ídá t'áá doonídí Kiyaa'áanii ádaat'éé nít'ęę'. Ákót'éego éí k'é nilínígíí biniiyé ninaa'áldee'ígíí díí éí níléídí nízaadi kwe'é díidi sin hanáádadilne'ígíí, sin ánáádaalne'ígíí díí.

Éí biniinaa áko k'ad, "Háásh dóone nilí?" jó ahidii'ní. "Kódóone'é lá nishlí ni," hałniih. "Lą'ąą', Shik'éí nílíj la," jó kót'é dajiní. Ts'ídá t'áá íiyisíí ílíjgo bił da'jołta' nít'éé' díí. Ákódanihijiníigo nahashzhiizh.

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